THE DASBODHA
BY: SADGURU SHREE SAMARTH RAMDAS SWAMI MAHARAJ.

PREFACE

The Upanishads and the Bhagwadgeeta kept the spirit of spiritualism alive in India. In Maharashtra the same responsibility was taken up by the, “Dnyaneshwari” and “The Dasbodha”. The writers of these two books Saint Dnyaneshwar and Shree Samarth Ramdas Swami were not only great Sages but worshippers of the highest order as well. Both had not only experienced the Parbrahma but had become the Parbrahma themselves. Both of them were extremely rich in altars of spiritual experiences which they showered upon the posterity. This was the need of the hour as the less knowledgeable always tend to remain in the myth that the only real thing about themselves is their body whereas these Saints knew that body is an illusion just like the rest of the universe and the only real thing is the Parbrahma, which they themselves were. This realization was enough for them but they had a larger goal and that was to pass on this knowledge to the others for their spiritual uplift. They spent their lives for this most noble cause. Shree Samarth Ramdas Swami during his lifetime must have helped thousands with his invaluable advice to solve their problems. He did it tirelessly and off course without any expectation. He wanted the people not only to live a good lifestyle but also to follow the path of spiritualism for their ultimate benefit. It is a matter of conjecture how many took up the latter cause. Despite this he didn’t flinch for a while and went about his divine work with the same zest. It is a tribute to the Sage that although most of his unwritten work has been forgotten with the passage of time, yet the written works like his Dasbodha and the others are still held in high esteem by the common man and those who are on the path of spiritualism alike. This is just a feeble attempt to translate this great work.

A BRIEF OUTLINE OF THE BIOGRAPHY OF SHREE SAMARTH RAMDAS SWAMI

Shree Samarth Ramdas Swami (Hereinafter referred to as Shree Samarth) was a Sage of the highest order as compared to all the Saints throughout the world if one considers his knowledge of the Parbrahma, his unflinching worship, his being an unparalleled Guru, his literature and the tremendous adulation he received from the masses not only during his times but even now.

He was born in a village, Jamb to Mr. Suryaji and Mrs. Ranoobai Thosar. His original name was Narayan. He lost his father at the age of eight, which turned him into an introvert. After a lot of introspection he finally arrived at the thought of the God, at that tender age. He used to be engrossed in these thoughts and try and find out the ways to meet The God. Then at the age of 12 years Lord Ram himself appeared in front of him and advised him to count the 13 lettered Ram tarak Mantra 108 times at least once a day. Then Lord Ram accepted him as his own disciple. The Lord gave him a new name by which he has been known ever since, Ramdas. Such a thing had never happened after Lord Ram who was an incarnation of Lord Vishnu, left his mortal body, thousands of years ago. At the age of 12 years while he was standing on the

podium during his marriage ceremony he heard the Brahmins clattering loudly, “Beware”! Immediately after hearing it he knew what it meant and just ran away from the scene and went to the holy city, Nasik, where he started his worship of Lord Ram which lasted for 12 years. He did it the hard way, many a times remaining without food or water, for days together. Every millisecond of this time he spent in the worship of Lord Ram. During this time he was constantly guided from within by greatest worshipper of Lord Ram, Hanuman. After 12 years of extensive Sadhana he got the blessings of Lord Ram again and through him he also got the real knowledge and then he embarked on a pilgrimage of most of the holy places of India which he completed in 12 years, bare feet. After finishing the pilgrimage he went back to Mahabaleshwar. Then at Masur he celebrated the birth day of Lord Ram wherein thousands of people took part in the religious activities. He started gathering people around him which was essential for his ultimate goal of establishing the Hindu religion in its original form which was in a shambles because of hundreds of years of Muslim rule in the country. Next year he found the statues of Lord Ram in the deep waters of the river Krishna near Angapur. He built a temple at Chafal and installed them ceremoniously according to the Hindu tradition. He celebrated the birth day of Lord Ram that year at the newly built temple.

The only Hindu King of any substance, who spent his whole life fighting the foreign Muslim rulers, Shree Shivaji Maharaj requested Shree Samarth to accept him as his disciple and knowing him thoroughly well Shree Samarth immediately consented. Shree Shivaji Maharaj from this time onwards always took Shree Samarth’s advice in all the important matters. Then Shree Shivaji Maharaj as a token of respect towards the Guru offered Shree Samarth his whole kingdom, saying that he will look after it as only a caretaker, but it will belong to Shree Samarth. Shree Samarth was moved by this gesture and praised Shree Shivaji Maharaj but told him that anyhow he himself as Parbrahma was the Atman in Shree Shivaji Maharaj and hence this wasn’t required at all. Instead he asked Shree Shivaji Maharaj to prepare his Empire’s flag in the most sacred color in Hindu religion, Maroon. If at all any there will be very few parallels to such a disciple and Guru.

In the meanwhile according to the wishes of Shree Samarth 11 temples of Hanuman had been established and the Head Priests appointed. Shree Samarth then went to Jamb as his mother passed away. After returning back he went to Karnataka on a religious upheaval mission. On way to Karnataka he established a Math in Miraj and appointed a woman disciple, Venabai as the head Priestess. On reaching Tanjavar he was received by Vyankojiraje, the brother of Shree Shivaji Maharaj, who was the King of Tanjavar. He also told Shree Samarth of his desire to become his disciple to which Shree Samarth consented. At Tanjavar one of the very revered religious figures, Pundit Raghunath also became the disciple of Shree Samarth.

After coming back to Sajjangad, Shree Samarth started writing his epic, “The Dasbodha”. He also established a temple of the Goddess at the Pratap Fort. Shivaji Maharaj used to visit him frequently for advice and seeing the qualities of this disciple of his, Shree Samarth told him the crux of the ultimate knowledge which one has to acquire to merge with the Parbrahma. He then completed the remaining chapters of the Dasbodha. After the death of Shivaji Maharaj he wrote a letter to the heir to the throne, Sambhaji (Shivaji’s son) which is considered a milestone by even today’s political scientists. His job of the Hindu religious renaissance done Shree Samarth left his mortal body and finally united with the Parbrahma ending a life which was so multifaceted that without his mention almost no field can be considered as complete. He left his mortal body at Sajjangad at the age of 73 years.

SHREE SAMARTH : THE MAN AND THE PERSONALITY

Shree Samarth had a very fair colored skin and was a moderately built man. He used to exercise regularly and had a very fit body. He had sparkling eyes and a pointed nose. He sported a long beard. His whole body had an inherent inner glow. He always walked at a very brisk pace and could climb steep mountains very easily. He wore only a small cloth covering his perineum and extending up to the pubic symphisis. He carried a wooden Y shaped object to rest his arms upon when he did his Jap and a metal container containing sacred water. While going out he had a bag hanging from his shoulders. During his younger days he was never affected by changes in climate but after getting old he suffered from cough for which he used to eat the traditional Indian pan (A herbal remedy). As he liked solitude and as he was a brisk walker and climber he most of the times preferred to stay in the forests surrounding Sajjangad or in the crevasses of the mountains. He was a very good swimmer, horse rider and was proficient in warfare as he could use all the weapons used at that time. Yet he was humility personified. He never spoke with a raised tone to anyone. If someone asked, how the things were going he would just say, “As per Lord Ram’s wishes”. He won the hearts of thousands with his charming speech and total selflessness. He was very fond of kids and used to play with them. He liked to read and write. His memory was very sharp. He liked poetry and music and even was a nice singer. Despite his stern looks he was a very kind hearted person. Though according to his philosophy this world was an illusion he was attracted towards nature, its bounties and beauties and anything which was colossal. He wanted all men and women to acquire all that is best in life. Having toured all over India he knew the customs in various parts and could speak many languages, prominent amongst them being Hindi, Marathi, Urdu and of course Sanskrit! His observation was very minute and analytical. Himself being very kind and a workaholic he naturally liked people having these qualities. He totally disliked idle people and literally abhorred them. He always said that you shouldn’t harp on imaginary things; rather you should do whatever is worth doing and then tell others about it. He was a very kind hearted man and therefore couldn’t see anyone in grief. These qualities attracted thousands of people around him. He had an uncanny knack of quickly assessing the capacity of a person and used to assign a particular job accordingly. Most people used to be awed with this power of his. It is thus beyond any person to describe the person that Shree Samarth was.

THE REAL SHREE SAMARTH

Shree Samarth was not only a human being, he had that extra in him which made him something special which is a quality required to transform a man in to a great person, a Sage or a Saint, which he himself surely was and was even beyond that. He knew to the hilt what his real form was, that is God who resides in every individual, but, for this knowledge ordinary people have to spend many births as humans and therefore was not only a saintly figure but was in a way God himself with all the knowledge of the Parbrahma which was ingrained in him thoroughly. Right from the childhood he was never interested in the material things and the

pleasures associated with them. He was constantly thinking from that early age about the unseen, micro world inside the human body, not in the medical terms but from the spiritual point of view. Within no time he realized that it was God who resided deep inside him. From that point onwards the only aim that beckoned him was untiring efforts to get to God, to know him to the fullest extent and finally to merge with him while still alive, which he was able to do. This is far easier said than done. For this to become a reality he strove very hard and did Sadhana for 12 years at Takli. Finally he got everything he was striving for and thus became unified first with the God and then with the Parbrahma. He was the epitome of ultimate knowledge and he spread it in bounties to the people who had the desire for it.

The real Shree Samarth was a spiritual personality to the core and all throughout his life he almost always remained in the state of Samadhi though for the outside world he seemed like any other normal person. He had to do this and maintain this fine balance because of the sociopolitical circumstances prevalent during his times. People looked up to him as their leader and hence he had to guide them in times of impending disasters in someone's personal life or for the society on the whole. He did it so tactfully that only those inclined towards spirituality knew that though he was doing his duties towards the society his mind was never ever wavering from the state of Samadhi. Such was his greatness that despite carrying on the mantle of the society's burden deep inside him he never forgot the God and the Parbrahma who were the creators of this universe. It was like someone doing great deeds factually visible for others but for him it is nothing rather than deep sleep. It may seem impossible for us the lesser mortals but nothing is impossible for the great Sages like Shree Samarth and he proved it by his work during his lifetime.

THE SOCIETY DURING SHREE SAMARTH'S PERIOD

The times were difficult for the Indians during Shree Samarth's period as outsiders were ruling India. They had encroached upon the ancient and great Indian culture and the repercussions of their authoritarian rule were devastating. Worse, the Indians themselves were following in their footsteps for petty gains, and those who dared raise their voice were thrown to the gallows. The Brahmins, who were supposedly the custodians of religion, were doing things which were considered unreligious, the warrior caste which was doing the job of protecting the country and the people from any invaders were now taking pride in just serving the foreign rulers and gaining small benefits for themselves, the traders were nothing short of traitors as they joined hands with the bureaucrats to meet their dirty business gains, not to talk about the common men who were left bewildered by all this unforeseen transformation. The situation at best could be described by one word, chaotic. Hindu religion was there only for the names sake. Everyone became too much selfish which was neither good for him or for the society. The virtues of the society on the whole seemed to have vanished and the vices gained the upper hand. Living itself had become so difficult that people wondered if death would be a better option. They were subjected to atrocities not only by the rulers but by the opportune goons who thrived in this atmosphere. Every passing day seemed like an eon for the common man. Surviving in such a chaotic situation was possible only for the haves as the have-nots were at the mercy of all the evil forces working in unison. Shree Samarth was very much distressed with the plight of the people and therefore, though he liked to remain in solitude most, he decided that he had to take a plunge in the social life to ease out the miseries of the people.

SHREE SAMARTH SECT

Shree Samarth realized that till the foreign rule persisted there was no chance of healthy growth of the society. He therefore decided that unless there is change in the rule the society which had hit rock bottom in all fields wouldn't improve and moreover till that happened there was no glimmer of hope for the religious upheaval. Fortunately precisely at that time King Shivaji was trying his best for uprooting the foreign rule with the sole aim of the benefit of the society. Shree Samarth got the person he was looking for in King Shivaji. He wanted all the people to help him in his endeavor with all their might. Shree Samarth wanted the people to be ruled in a proper manner so that they could live fearlessly, happily and then try and imbibe religion in the true sense of spirituality. He wanted independence not for the society to misuse it for it to do anything according its whims and fancies but for upholding the principles of morality and great virtues. For gaining independence he knew that he would require selfless people for which he started the new Shree Samarth sect of Sanyasis. These neo politicians were different from the others in the sense that others saw politics as their way of life to pursue their ambitions, often tainted with evil desires whereas the Sanyasis of the Shree Samarth sect were first accountable to the God and then to everything else which gave their work a halo of its own. He knew that for this movement to succeed the members of the sect had to have some platform from which they could raise their voice to be heard not only by the people but by the rulers as well. Therefore he established Maths (Holy places where like minded religious people could reside and work) at many vantage points. He was very choosey in appointing the heads of the Maths knowing fully well that anything wrong done by the head would ruin the whole movement. He selected people who were multifaceted; who were spiritually oriented, set high standards of morality and at the same time were able to work for the society and were very adept in politics too. All of them had a readymade role model to follow, Shree Samarth himself. He was of the opinion that those who get themselves labeled as saints but quietly sit amid people who are suffering from lack of knowledge, basic amenities, atrocities of the foreign rulers and extreme poverty without doing anything are a shame on mankind let alone be called as saints. Therefore he firmly believed that the saints should help the people in distress by their knowledge, piety, strength gained out of their Sadhana and by being one of them rather than maintaining an aloofness which most of the saints presumed to be their duty, yet what Shree Samarth perceived as a crime. He told this to all the heads of the Maths in no uncertain words. This way he blended an inseparable solution of spirituality, social work and politics. He saw to it that the people became fearless through the work of the volunteers of the sect who in fact were staunch disciples of Shree Samarth. This was probably the only example of a saint leading a political movement and that too a winning one. He thus proved to be unique amongst a galaxy of saints India ever produced.

SHREE SAMARTH'S LITERATURE

Shree Samarth wrote volumes of literature. To name a few, a condensed version of the Dasbodha, Karunashtakas, Sunderkand and the Yuddhakand of the epic Ramayana, many Abhangas and Owis, Poorvarambh, Antarbhav, Atmaram, Chaturthman,

Panchman, Manpanchak, Janaswabhawgosavi, Panchsamasi, Saptsamasi, Sagundhyan, Nirgundhyan, Junatpurush, Shadripunirupan, Panchikaranyog, Manache Shlok, Shreemat Dasbodha and many other unpublished works. Although in the Dasbodha he has stressed incessantly upon wisdom, he was a staunch believer in hard work. This is what he advocated while leading the daily life, yet he was an extremely kind hearted man which is most evident from his Karunashtakas. He was gifted with literary genius which was available for him anytime of the day or night for he almost never slept! His specialty was that although when he was touching the abstract philosophy during his thinking before he wrote, his writing was so simple that even the illiterates understood it if read for them. Another facet of his writings was straightforwardness and unhesitant approach. He used to write or dictate very fast and never paid attention if he had to use Hindi, Urdu, Arabic or Sanskrit words so long as his writing remained simple. He even introduced new words to these languages in the flow of his writing. In fact many of his sentences have become a treasure of phrases in the Marathi language. His language on top of this was very forceful. His success as a writer remained in the fact that he could convey what he wanted to tell exactly in the least possible number of words. His sentences used to be small in length but the meaning they conveyed was enormous. All in all his writings have left an indelible mark not only in Marathi but the World literature also.

SHREEMAT DASBODHA

Dasbodha is an epic written by Shree Samarth. Whatever he wanted to tell the world he has conveyed through Dasbodha in a very candid manner. As per the tradition in his times he wrote it in the Owi form. The contents of the book are very simple, straightforward and easy to understand. It is so simple that sometimes it seems to be a prose. Dasbodha is divided in 20 main parts called as Dashak each of which contains 10 sub parts which are called as Samasas. The total Owis number 7751. Each Owi is made up of 4 lines. After being blessed by Lord Ram he wrote the Old Dasbodha. One finds the freshness, fearlessness and candidness of a person blessed with the ultimate knowledge just recently in it. After a while he started with the continuation of the work and completed up to the 7th Dashak to which he added the Dashak he had written earlier, called the Dashak of knowledge. Then throughout his life he continued writing for the Dasbodha which amounted to another 12 Dashaks. These were added to the earlier 8 ones and the final volume of the Dasbodha as we know it now was prepared just 2 months prior to the time when Shree Samarth left his mortal body. At the end of the book he has as always very unassumingly yet candidly asked the readers to study, ponder over, introspect and not just only read the whole Dasbodha! That is vintage Shree Samarth for everyone!

SHREE SAMARTH'S VIEW OF LIFE

The view of life in general which Shree Samarth has advocated in the Dasbodha is that of a singular existence of the body and the God or the Parbrahma. He has profoundly refuted the theory of the dual existence because by definition the duality is temporary,

deals with the day to day affairs and is time bound whereas singularity is endless and is not bound by time. These two are popularly known in the Hindu religion and the Vedanta as Singularity and Duality. Only for the sake of fighting the foreign rule he gave some concession to duality to be practiced as singularity as people understood it, would have forbidden the people from fighting against the then rulers. This may seem to be a paradox, but though it was against his basic philosophy he had to painfully allow it as the common man took a very long time, sometimes a lifetime, most of the times never to really understand the hypothesis of either singularity or duality or had nothing to do with it, such was the pathetic state of affairs of the prevailing social environment which he very much yearned and longed for to change.

While explaining the hypothesis of singularity Shree Samarth utilized the contemporary mindset while explaining the day to day affairs he gave new meanings to the old imageries. Some part of the Dasbodha refers to the time period during which Shree Samarth lived, but it is very short yet one can get a fair idea about the society and its ways of living during those times. The main gist of the Dasbodha is full of principles which are endless, encompassing everything, truth, applicable to all the times, situations, very minutely meaningful, and based on real life experiences which helps in making anyone's life complete in all the senses regardless of his/her times or the place of living. On one hand the hypothesis of the singularity and duality is fitted in the worship of the deities and on the other it is woven like a craftsman in the fields of morality and the correct ways of leading the best possible day to day life by him in the Dasbodha. To understand the philosophy of Dasbodha everyone should constantly remember the so called ten commandments of the Hindu religion.

1) Shree Samarth wasn't an author from the mould of self proclaimed wise pundits. He was a saint who had acquired the ultimate knowledge through yeoman efforts, had unified with the Parbrahma and had vast experience in all facets of life. Therefore while explaining what he wanted to convey, he gave highest importance to realization of the self. His writing should be read not on the basis of the deduction by thought process but by going beyond that i.e. many a time you have to read between the lines also.

2) His philosophy about the human life was finally decided before he started writing the Dasbodha. Despite this he had gone through most of the books written by other philosophers. He has very honestly told this in the beginning of the Dasbodha.

3) His philosophy resembles that of those who believe in the hypothesis of singularity. This doesn't mean that he formulated his opinions after reading the literature of those who also believed in the same. His hypotheses are based on his own derivations coming out of his vast experience.

4) Dasbodha is a dialogue between the Guru and the disciple. In each of the Samasas Shree Samarth has answered one or more queries of the disciple. He has through his own genius guessed what the disciples can ask pertaining to the topic of discussion and then solved those questions. He knew that he was at times repeating what he had written earlier but he permitted himself this liberty for the benefit of the mankind, as it was necessary to stress those points again and again for the achievement of the final goal.

5) The prime reason for which Shree Samarth wrote Dasbodha was to explain what is Parbrahma, Atman, God, Maya or the illusion, manifestations of the Maya, the visible universe, the cycle of time, life, cycle of birth, death, rebirth and how to avoid it, real and ultimate knowledge, worship and all the facets of life on this earth and the interrelationships between all of these.

6) He has strongly advocated worship as the main and the best path to be followed leading to the God but at the same time his worship and faith is never blind, on the contrary it is strongly

based on wisdom which incorporates spiritualism with the correct way of leading the day to day life.

7) Shree Samarth's stress on wisdom and common sense in his philosophy is very rarely seen in the writings of the philosophers of not only his times but those before and after him also. Only Spinoza who was his contemporary from Europe also stressed on the same things which was amazingly coincidental. Shree Samarth literally tore off the existing ideas about the God and the Saints who were doing more harm to the society than good. He taught the society to depend upon real life experiences than preformed ideas. His most favorite hypothesis was, "With the help of wisdom and common sense anyone can expand his spectrum of vision thus becoming more kind as an end result which will ultimately yield the real knowledge and Moksha".

8) Shree Samarth had reached the highest pedestal of spirituality, yet he looked at the level of the common man very sympathetically which is quite evident in Dasbodha. Common man aspires to get to the God without compromising on his family life and money. Shree Samarth therefore has told ways of attaining that without disturbing the life of anyone.

9) Many a critic has tried to find out the reasons why the Indian society has lagged behind. Shree Samarth has given two reasons for it after deep thought. The first one according to him is inept thinking and the other being lack of efforts. He believes that lack of wisdom and idleness has led to this state of affairs whereas application of wisdom and untiring hard work are the ways to remedy and correct the ways of the society going astray hitherto. The great Yogi Aurobindo also has the same opinion.

10) He fully knew the worth and the power of literature. He says that those who will read Dasbodha and employ the ways told in it will shed all illusions, desires, grief and gain in real knowledge apart from becoming wiser. Those who were bound by the body and its pleasures or otherwise will be freed from them. Fools will know how to at least protect themselves, atheists will become staunch worshippers, the downtrodden will have a taste of piety, and all in all they will have everlasting peace and bliss and will become the fittest candidates to attain Moksha. History is witness to the fact that all that Shree Samarth prophesized literally got translated in to truth. Many have achieved the ultimate in spirituality thanks to Dasbodha.

THE BEST POSSIBLE GOAL OF LIFE

There are innumerable forms of life on this earth. Every form has the feeling of life and hence probably some semblance of power of mind if any, but it is the human mind which towers over everyone else's. The human mind has inherited wisdom of thousands of centuries. Wisdom gives man the power to decipher what is meaningful and what is not, what is everlasting and what is short lived, the truth and the wrongs and the soulful and otherwise. Wisdom thus empowers you to follow the path of the meaningful, the everlasting, the truth and the soulful. This then leads to the various ethos found in human life like just goals, values, idols, icons and various types of knowledge. Finally one comes to know that the best goal to be pursued in life is nothing else but to yearn for the God, the Atman, the Parbrahma which will definitely yield all of them if the means employed are spiritually correct and this feeling of accomplishment is the most

satisfying of all that can be imagined or dreamt of by humans. In Shree Samarth's opinion this goal is at the zenith of all.

THE IMPORTANCE OF HUMAN BODY

The existentialists consider this world to be the final truth whereas the followers of renunciation say that this world is an illusion. In the first case the human body attains maximum importance as it is possible to get an experience of all the pleasures only through it. In the other case human body is not only neglected but abhorred and many a times insulted and is a subject of sarcasm. Shree Samarth feels that both these arguments are meaningless. He feels that although human body has been given a lot of undue importance, the fact remains that it is the most powerful machine the universe has ever seen. His objection is to the use of this God gifted body towards evil means. It is evident from the history of Hindu spiritualism that many a Saint has acquired knowledge about the self using this very human body as a means. Shree Samarth says that though the Atman is the most powerful thing it can't prove itself to that effect without a body. Therefore everyone doing Sadhana should realize the importance of the human body and utilize it for the right purpose. Without going to the either extremes it should be utilized as a means to acquire the ultimate real knowledge, Moksha and Parbrahma by following the correct spiritual path.

THE PARBRAHMA

The Parbrahma is the biggest and the ultimate thing in this universe. There are two types of things in this universe. One of them is composed of lifeless material and the other consists of all the life forms and more importantly the Atman which resides inside them. Existence is the common link between the two. The thing which envelopes, contains and is present all the time all the while in this existence and even the seemingly nonexistent to the naked eye which is without real knowledge, is termed by Shree Samarth as the Parbrahma.

One knows the form and shape of things by experience, which stems out of interpretation which has its roots in the power of the mind. As a corollary the power of mind is limited by the experiences which lead to a hindrance in the acquisition of knowledge. Our wisdom is most of the times limited to the observable things and hence prevents us from recognizing the Atman. It is also bound by the time, place and the intentions and hence puts obstacles in the experiences which we have. Yet this power of mind and the wisdom has no bounds of time and space when they think about the Parbrahma. The Parbrahma is beyond any reason and hence is not responsible for any doing or wrongdoing; it is just the supreme power. The Parbrahma which Shree Samarth believes in is devoid of any shape, virtues, vices, organs, doubts, illusions, bindings, movements, doings or wrongdoings, birth, death, destruction by any means and is timeless, space less yet found everywhere in time and space and also where time and space don't exist.

To put it simply the Parbrahma is beyond any fancy or capacity of imagination. Yet the question remains, how is it? By his own experience Shree Samarth says that it is the biggest thing in the universe which is omnipresent in everything in its smallest imaginable form, forever. It is the only thing in the universe which is not subject to any change whatsoever. Although it is present in innumerable things, still it is one and unique. The same Parbrahma is present in the inanimate and the animate things leave apart the divisions made by the nature or man. One who wants to experience it has to do so by becoming unified with it, there being no other way absolutely. It is the basis of the universe and the universe lies within it. One who experiences it describes it by keeping mum!

THE ORIGINAL MAYA

The saints and sages always experience the Parbrahma but the common man experiences only the universe and the happenings in it which are the creations of the Maya and hence are nothing but illusions. It is doubtless that the experiences of the saints are true and those of the common man being illusions, more likely to be untrue. The problem still remains that despite the existence of the Parbrahma only, how was this universe created, what was the reason for it, how it is maintained and how it has sustained itself? To solve this mystery Shree Samarth describes the original Maya. The original Parbrahma is unique, totally free, not responsible for any action, total in every sense and is there for ever as it is and was. This Parbrahma had for once a feeling that it is the Parbrahma. This feeling gave rise to what we are seeing today. Although this feeling emanated from the Parbrahma it remained as it was without any change whatsoever even during the fraction of time during which the feeling came. This can be compared to the sky in which it seems that there are clouds and various forms of winds, yet the sky is unaffected by all this. This feeling which the Parbrahma had is known as the original Maya. There are two integral parts to it. The first one is purest and completely knowledgeable and the other one signifies the ultimate power and has many facets. The first one represents the God as we know and say.

THE MAYA WITH MANY FACETS

The three main facets of the Maya signify truthfulness, virtuosity and anger. Maya manifests itself first in the form of the Earth, Water, Light, Wind and the Sky which according to the Hindu philosophy are called the five basic elements of life. All of these form the universe which is an illusion as it has originated from the Maya. Shree Samarth has described various manifestations of the Maya in the Dasbodha. In exactly the opposite manner of its formation the universe is destroyed which is called the ultimate catastrophe. If man uses his wisdom to know the basic principles behind this then he can know what the Maya is. After that he acquires the blessings of the God, goes beyond the Maya and reaches the Parbrahma. This is known as the catastrophe of wisdom.

WHY HAS SHREE SAMARTH GIVEN UTMOST IMPORTANCE TO THE GODDESS OF KNOWLEDGE

The Goddess of knowledge is nothing but the original Maya. There are two types of ways in which one can look at the world, one is the self oriented and the other one is all pervasive. In the first type one sees himself as something different than the world and hence the world also is a different entity for him. The funny part in this is that both the viewer and the viewed are possessing power although illusory. In the nonliving matter the power manifests itself in the form of fire, electricity, sound, light etc. In the living matter it manifests in the form of life, thought, ideas, lust, longing etc. Although the ill knowledgeable can see the work being done through all these manifestations of power he can't see the power itself because he is blind to it as he is a follower of hypothesis of dual existence of the Atman and the body. Those who follow the hypothesis of single existence are able to see it as they know that this power is nothing but yet another form of the Goddess of knowledge which is the cause of the existence of this universe. She exists in all the living and the non living and gets the work done. When one tries to get over all this and starts the pursuit of the real knowledge he reaches a certain stage where he has to forget that he is in existence otherwise his pursuit stops and ends. At this precise time the Goddess of knowledge herself helps that person in his pursuit. This is experienced by all of those who really get after the real knowledge. Spiritualism is in fact a play of the Goddess of knowledge. She helps the disciple during all the problems in the form of the Guru. Keeping her in mind at all the times is the life of Sadhana. She takes care of the saints like their mother and that is why the saints are so fearless. She is the continuous source of energy for them. Hanuman is the live form of the power of Lord Ram and that is why in all the aspects of the life of Shree Samarth, Hanuman occupies a special place. Shree Samarth is considered to be a reincarnation of Hanuman and by this very fact we should be able to gauge the power of Shree Samarth.

LACK OF KNOWLEDGE, KNOWLEDGE AND SCIENCE

Shree Samarth says that there are two types of people in this world; those who are knowledgeable and those who lack knowledge. There are two subcategories of the people who lack knowledge. The first one is of those who aren't oriented to their real self at all which consists of people who are foolish, full of vices and idle and the second are oriented to their real self yet are bound by limitations which comprises of men and women who are wise, devoted, dutiful, worship the divine and are full of virtues. What we call as knowledge in various fields is not knowledge, knowledge in spiritualism or in reality is the knowledge about the self, all else is but an illusion.

When the feeling that I am a body gives way to the feeling that I am Parbrahma one is transformed in to the state of having the real knowledge, but when this feeling

also goes and nothing except the feeling of overwhelming joy and total bliss remains this state in spiritualism is called as Science.

WHETHER THE GOD OR THE PARBRAHMA CAN BE BOUND BY ANY ADJECTIVES?

Being bound by any adjectives or not is a relative thing and Shree Samarth's view is that Parbrahma is the only thing which is not even describable and hence it would be highly wrong to attach any adjectives to it. The only exceptions that can be made to this are the three adjectives, namely truth, clear mind which never ever wavers and eternal bliss. Truthfully speaking Parbrahma is not affected by anything and is indestructible. This is also known as the Parbrahma without any adjectives. Yet it is the root cause of all the knowledge and hence the Parbrahma is the unseen form of knowledge. As it is the form from which the knowledge erupts and is also knowledge personified it is the most complete thing and hence is full of happiness. The Parbrahma without any adjectives is called as such and that with the adjectives is called as the God. One is the expression of the other and vice versa. From the Parbrahma originated the first Omkar denoted by the symbol ॐ which is the origin of everything and which also is the ever constant word. If one looks at the Parbrahma from the view of the strengths it generates it seems to possess the adjectives. He is nothing but God and possesses all the known and unknown qualities. He may be visible for some in this form. The invisible origin of the God is called as the Parbrahma without the adjectives by Shree Samarth. It is thus easily comprehendible that the God or the Parbrahma are needed for the creation and sustenance of this universe but they don't need the universe for their existence.

IS THE WORLD AN ILLUSION?

While looking at this world our vision is biased in the sense that we remain distant from the world and then see and describe what we see. It is another thing that what we see is meaningless. Whatever, the world which we see and describe is just a very small fraction of the whole universe; it is bound by the time and place and consists of only the animate and the inanimate matter. A common man can never visualize the whole world; he just has his own comprehension of the whole world from whatever he sees around himself which definitely gives an incomplete orientation to him about the world. The oft repeated question in spiritualism is whether this world exists or not. Shree Samarth says that it does otherwise the question of it being an illusion or else wouldn't arise. How does it exist and what is the root cause of its existence is definitely a matter of conjecture. Shree Samarth compares the world in the wake of the total truthfulness that is the hallmark of the Parbrahma. His assessment of this world is thus based on

moral, ethical and spiritual values. If one is not sure of what is truth or otherwise then there are fair chances that he would end up having an image of this world which is very close to being an illusion. This will surely lead to unhappiness on every imaginable front. We think that all including us are destructible. I am temporary and incomplete. My organs, my knowledge, all those things from which I strive to obtain organic pleasures are incomplete. Despite knowing this we still want complete happiness from all the incomplete things throughout our lives, is this not an illusion? Therefore what is wrong if it is said that it is untrue and an illusion to expect complete happiness from this visible universe? It is true that there is something called as the universe, but it is an illusion that it can yield complete happiness. This dilemma and unclear thinking leads to the futility of life. We don't realize the true form of this universe and what we do realize is not the true form of the universe. Our intelligence is the tool for this realization to dawn upon us and for gaining the ultimate knowledge. But whatever the intelligence hypothesizes is based on the so called facts which are perceived by our senses which are incomplete in many aspects to say the least and therefore whatever information they provide us about this universe is also incomplete and faulty. On top of this there is a limitation to even a genius's intelligence which can think only about the conceivable things, mind you not concepts, but here we are talking about the matter where concepts don't apply. Therefore through the use of intelligence one can't have the total, real and complete knowledge of the universe. This knowledge consequentially has falsehood as a part of it, even if in small quantity. Therefore there is nothing wrong in saying that this world is an illusion. It is funny that the intelligence of man can raise basic questions about the world but can't give any satisfactory answers or explanations. Any live form is bound by death and lack of knowledge. On the contrary the universe is unlimited and full of knowledge. While thinking of the universe one tends to impose one's own ideas upon it which yields incomplete or illogical hypotheses and this is the proof of the world being an illusion. To really understand this world one has to totally and completely change one's range of experiences.

THE UNIVERSAL MIND

There are people of different views and of different sects in this universe. They worship the God to gain something from him either for themselves or for their families. There are very few who worship the God out of love for him and not for any gains. This is what Shree Samarth says and goes on to add that there are four types of worship of God.

1) Common men consider the icons of Gods as the real God and worship them.
2) Some continuously read and try to remember the lives of the great saints and sages who were the reincarnations of the God.
3) Very few of us worship the inner Atman which is the creator and the sustainer of this universe. He is the most prudent and is witness to everything. He is also the Atman of the real knowledge and is found in all the live matter in the form of feeling.
4) Only the great Saints or Sages who have attained the ultimate, real knowledge worship the Parbrahma or the Atman residing inside every living matter in the form of feelings apart from other less important things.

When one gradually sheds off the bodily feelings he starts to evolve and gets merged into the universal mind. You start perceiving the feelings of the seen and unseen, living and nonliving and everything imaginable and even unimaginable through the medium of the universal mind. The universal mind doesn't have any shape or form of its own. It becomes visible to the worshipper in its real abstract nature which even the Vedas have been unable to describe as his Sadhana goes on increasing in the right direction. This also vanishes after the Sadhana reaches its zenith. The universal mind is capable of doing anything but the faculty of creation doesn't stick to it. Everyone doing Sadhana should follow this ideology of the universal mind. He should do everything but never aspire to take any credit for it or even think that he has done it, rather he should always believe that the Parbrahma has got it done through him. He should not hurt anyone by any means whatsoever, which is easier said than done but when you can do this you will have done the biggest and the most fruitful spiritual ritual. Shree Samarth has time and again mentioned this in the Dasbodha. The saints and the sages are able to turn the abstract universal mind into recognizable form for the common man to understand it. Shree Samarth says that only those who have done their Sadhana without expectation and who have all the aforementioned virtues can imitate the saints and the sages.

SADHANA OF THE KNOWLEDGE ABOUT THYSELF

Our mind willfully accepts every truth without doubting anything. We always feel that whatever we see, that is this world and the universe are also true and therefore naturally accept it. We never give any thought to it anytime as our mind is ever ready to run towards the attractive visible. We forget that the real thing, the Atman, is invisible, minute of the minutest and is witness to all the happenings in the universe all the time simultaneously. We should therefore try not to be attracted towards the visible but consciously make an effort to turn the attention of our mind to the Atman. If we don't do this then we will believe in the non existent universe which is a myth and an illusion. The tool for making this change in our perception is wisdom as defined by spiritualism. One very important thing has to be mentioned here. Many great philosophers have lived on this earth but only except for seven of them no one else gave so much importance to wisdom. The first one of them was Lord Krishna who told Bhagwadgeeta. The great Sage Kapilacharya who formulated and explained Sankhyadarshan was the second. The fourth one was Roman philosopher Platinus who died in 270 A.D. And the fifth one was the Aadi Shankaracharya who revived the Hindu religion and left his mortal body at the age of just 32 years in 810 A.D. The great Jew philosopher Spinozza who died in 1677 was the sixth and Shree Samarth was the last one. Shree Samarth's faith in wisdom is so unwavering and ultimate that he believes that one can get to the Parbrahma with the proper and just use of wisdom even without any Sadhana! The Vedanta preaching regarding self realization starts with the application of wisdom but Shree Samarth through his vast experience in both the practical and the spiritual aspects of life helps the worshipper in the middle and the end of the path of spiritualism. According to Shree Samarth anyone can acquire wisdom if he has one or all of the three following attributes.

1) He should have done some holy work during his last life and because of that in this life he realizes the falsehood of the life itself which leads him to the knowledge about the self.

2) He should have undergone probably the ultimate grief in the world that very few have to face which makes him fed up of the life itself and he turns to spiritualism for knowing the inner self for some sort of peace.

3) He should aspire for being in the company of the Saints and once he finds the Saint willing to be with him he should by all means cling to him as an inseparable part of the Saint who then can lead him to the self realization.

The wisdom of recognizing what is full of Atman and what is not is written all over the Saints' body and mind. It glows around them throughout their whole life. In their company you will always get to listen to the fact that except for the Atman and the ultimate Atman everything else is an illusion. Imbibing this, one automatically is inclined towards and becomes eager to have the view of his own self. Precisely due to this reason Shree Samarth time and again insists in the Dasbodha that one should spend as much time as is possible in listening to the Saints by being in their company. Yet given the vagaries and uncertainties of life it is not possible for everyone to be in the company of the Saints all the time, therefore Shree Samarth advises that one should at least try to read the message given by them through their books. He goes on to add that just reading the preaching won't do but trying to practice it in everyday life will yield the desired results.

I WANT GOD

Whenever the wisdom of recognizing what is full of Atman and what is not is fully imbibed by the mind one finally realizes that the visible is an illusion. One is then attracted towards the real thing, one's own self. After getting to know this he then yearns for more, that is the constant realization of one's own self which yields him bliss hitherto never experienced. Once he gets the bliss he wants it for ever for he feels that without it everything in this world is worthless. Then he starts feeling that he unnecessarily wasted his life till this period by running after the nonexistent visible and strongly desires to get as close and as early to the Parbrahma as possible. This then gives way to the feeling of being distant from everything except the truth. At this stage one should try his best to have self realization. The desire to see and become a part of the God then automatically follows. This is the root of real worship. Wisdom makes the feeling of being distant from everything except the truth and worship to congenially grow with each other. Having no desire for the visible is the essence of the feeling of being distant from everything except the truth and the desire to be as close to the God as possible is the essence of worship. This is easier said than done. It requires application of wisdom and insurmountable Sadhana.

THE STATE OF THOSE DOING SADHANA

Though Shree Samarth so staunchly believes in wisdom and common sense, that doesn't put hindrance in his belief in the realization of the so called abstract, like realization of the self, Atman and the ultimate Atman i.e. Parbrahma. Yet it is astonishing that he was very insistent to the point of being adamant in not believing in anything till one experienced

the proof of anything one believed in! Imagine that he was doing this in the 17th Century, a period during which even proven hypotheses weren't accepted even in Europe! In this regard he was more related to the scientific community of the 20th Century than his contemporaries. It is difficult to understand his vision by any flight or fancy of imagination. To have a realistic experience of the Parbrahma Shree Samarth advises to follow the path of Sadhana during all the time. Sadhana is a very difficult form of worship which has to be learnt through hard work. The only person who can teach you how to do it is the Guru. One of the comic paradoxes of human life is that a time comes when there are many authoritative persons available for guidance but there is a shortage of the disciples! Anyway, Sadhana has two parts. One is the outer one and the other the inner. Performing the religious rituals, reading the religious books, listening to the religious persons and always chanting the name of the God or the Guru is the outer form of Sadhana. One's prayer to the God must be, "Hey God, thou are the real one I am unreal, your wish is my wish, I am an illusion you are the vision, you have created me, you are maintaining me and you will take care of me even after my death and I don't do anything but you get it done through me". The frequency of this prayer should be increased to the utmost possible level and all the decisions and deeds of your life should be left to the Guru or the God and you should lead your life just for the sake of it. This is the inner form or the inner core of Sadhana. It is the most important part of the Sadhana in spiritualism. One has to train one's mind which by nature is always wandering outside to consistently be looking inside, which requires extreme control over the mind which in turn is achieved by unwavering indulgence in the study of the ways to contain the mind. He who can do this at will and actually does it all the time is doing the real Sadhana and is called a Sadhak. The Sadhak who does this with the blessings of the Guru ultimately gets the fruit of self realization. These are beautifully and vividly described by Shree Samarth. He says that during the process of self realization the visible body of the Sadhak remains as such for others but for him it goes out of the reaches of the universe. The Sadhak abhors the hypothesis of the basic elements of life and the universe. There is a reason for this. The experience of self realization is beyond any fancies of imagination and hence indescribable. It may sound absurd but that is how it really is. It is not bound by anything save anything. It is the smallest (as it is invisible to the naked eye) yet the largest thing in the universe as it encompasses all. Only the Guru and you on account of his blessings are able to control it, otherwise it is beyond the purviews of anybody's powers howsoever mighty they may be. The Sadhak gets unified with it with consistent study and Sadhana. Shree Samarth calls this as self proclamation. In the beginning when the Sadhak begins his Sadhana he is different from the God but at the end of it the difference vanishes and he becomes God himself. Despite this the Sadhak knows that he has come to this stage through superhuman efforts under the guidance of the Guru without which this would have been utterly impossible and therefore this achievement rather than making him arrogant makes him more humble!

THE STATE OF BEING THE ULTIMATE

A man turns from being bound to being freed because of the vagaries of life, the problems he has to face during his lifetime, some very good deeds he may have done in his previous life or because of coming in contact with a great sage or a Saint. When one constantly remains in contact with the Saints he knows how to be in the state of self realization. After reaching this stage he should always try to reminisce about the self realization, think about everything with the wisdom as yet unforeseen and then meeting the Guru remains but a formality. He then follows

the path shown by the Guru and goes on that relentlessly. When the Guru is satisfied with the Sadhana of the disciple he makes the disciple capable of having and remaining in the state of self realization at will. There is a beautiful combination of sacrifice and Yoga (Not the one commonly known to the world but the comprehensive one according to Hindu philosophy) in the pursuance of spirituality. The Sadhak finally leaves behind himself lack of the truth and bliss, all the doubts about everything forever. He starts studying Yoga i.e. trying to remain in the state of self realization for as long as possible. Till the time he requires efforts to do this he should understand he is not prepared for the next stage. That is all of these things should occur naturally to him and effortlessly. Once that is achieved he should rest assured that he is at the stage of the Siddha. From outside a Siddha doesn't or may not look different from others but deep down his vision is fixed on the Parbrahma and is unaware of everything else. Shree Samarth says that the Siddha has no other work to do than remain in that state which gives the ultimate bliss. He never gets angry because he knows that his coveted possession can not be stolen by anyone. He never gets frustrated as he is devoid of selfishness. As his illusion that all that is visible is true vanishes so do the fear, glory and insult, grief and lust, pride and hate. As he also doesn't have a feeling of and for the body he leaves it to the destiny and till death devotes his life to the cause of betterment of the world. Shree Samarth says that as one can't separate the river which has merged with the ocean same is true with the Siddha who has unified with the Parbrahma.

WHAT HAPPENS WHEN ONE SEES THE GOD

Based on his own experience Shree Samarth says that the Atman and the cause behind life is the basic element of this universe. The manifestations of the personal life are the various live forms whereas that of the universal life is the God. If there is nobody to be ruled over the King doesn't remain the king, in the same vein God is not there if there is no life. It is therefore quite evident that the God and the other live forms are but two sides of same coin. Both of them are endless and are in constant love with each other. Both yearn for the company of one another. The life form is having less power, is incomplete, having an end, is bound, is visible, not knowledgeable, and dependent whereas the God is most powerful, complete, endless, boundless, abstract, fully knowledgeable and totally free. The God creates the universe and lives in even the smallest part of it. He is the root cause of the universe. When he is our creator and is inside us he is never away from us, yet what is it which comes between us and the God? It is our mind which works as a curtain between us and him. Our mind creates all the illusions including the one that I am the body and the body is me. This in itself is a hindrance in recognizing the God inside us. Our mind should unify with the universal mind. We should make a conscious effort for this change. If our mind becomes very clean, very broad and without any vices then it can unify with the universal mind and become knowledgeable. By constantly remembering the God one gives an impetus to the hidden powers of our mind which make it easy for us to unify with the universal mind. At this point of time the life of the live form vanishes without death and he becomes a God himself! One experiences that he is Parbrahma occupying the whole of the universe! This and nothing else is what happens when one sees the God!

PEOPLE'S ORGANIZATION

Any human being whether knowledgeable or otherwise is born here, lives here and dies here; therefore he is part and parcel of the society from birth till death. Social life has got three parts. Moral and ethical values are the first one. Groups of people or Social

organizations are formed to look after whether these issues are observed in the true sense or not. These groups or organizations essentially consist of human beings and therefore each and every person is the third part. Take for example the temples. All the temples on this earth have been made to teach the society to love others without any expectations and at the same time to worship the God. All those who go to the temple may not follow this but some may and that serves the purpose.

In any society the number of selfish people is more than that of the unselfish ones. The common man lives his life for fulfilling his desires and lust. During this he falls prey to the vices like anger, jealousy, devious aspirations, rat race, cunningness and botherations. When the common men meet which is the most common occurrence in daily life, it is but natural that they fight for the same cause. This leads to instability outside and no peace of mind inside for everyone. The Saint with the help of the God which he is able to see constantly gets rid of this and therefore is able to unselfishly love everyone and tries to bring them on the correct path. For this he makes the people around him to form groups with those having similar views. The society which has people thinking that they are for themselves is constantly in a state of conflict whereas the one where people think that I am for the God and then for everyone naturally prospers and is able to form a well organized group. These organized groups are very powerful and each member is able to live in a fearless environment. Shree Samarth wants the people to be organized in this manner.

THE SAINT AS SEEN BY SHREE SAMARTH

No one becomes unselfish just by merely saying that he is for the people. For selfishness to go one has to get rid of the lust and desires. This never occurs without the worship of the God. Therefore a man who wants to be an unselfish organizer of the people should be under the umbrella of the God. This God is nothing but the Atman inside him. Shree Samarth assures that with constant remembrance and insistent Sadhana the God can very easily be pleased. One shouldn’t ever forget that the God is nothing but the Atman which resides in everything. The corollary of this is if one wants to please the God and unify with him, one should love everyone and everything with the same intensity. Those who are able to do this are also able to disregard the feelings for and of their body and have self realization very quickly; such people get the right from the society itself to advice, preach and direct it on all the matters. Shree Samarth calls these people as the Saints. His view about the Saints is so deeply observant, minutely scrutinizing, broad as broad it can be and highly spiritualistic.

The common man is deeply drowned in the worries of the family life. Even if he succeeds in being happy with it he is confronted with another problem and an increasing worry. This cycle continues. It is difficult for him to get into spiritualism easily. He has to really put in yeoman efforts to pursue the path of spiritualism. It is almost impossible for him to remember the God while he is leading the family life. He therefore has to, with great effort create an atmosphere wherein he can remember the God for some time and try to increase that time to an extent that he remembers the God always. Such an environment can be created by various religious ceremonies, worship, pilgrimage and company of the Saints. These Saints should be able to inspire people to do this and by showering love upon them as they are able to organize them to do it by leading them from the front by their virtues of the feeling of being distant from everything except the truth, candidness, fullest wisdom and having unbound and immeasurable love for the God. Such a Saint is of the liking of Shree Samarth. He is the idol of the society. He does all the work for others’ welfare. The only cause behind all of his deeds is peoples’ happiness and the worship of the God. He shares the grief of others and is happy with the achievements of them. He is always there

to help when the need arises. He makes the society wise without harming anyone. Without any expectation he just requests the society to worship the God. His deeds are in accordance with his talks. He experiences everything first and then tells them to others. He is clever enough to recognize the people with vested interests and has the wisdom to divert them on to the path of spiritualism. Even while organizing the people in this way he never ever loses his treasure of self realization. Every now and then he finds time to go into solitude where he gets his batteries recharged for the benefit of the people and there only he gets the much needed rest and the solutions for the problems of the people. He is crafty enough to maintain the fine balance between daily life and spiritualism. Shree Samarth says that he shouldn't have many laurels but not live without any. He should not for ever live amidst the people but not for ever live in the forest also. He should not divulge the whole secrets by being talkative all the time but should not keep mum also. In the opinion of Shree Samarth, leading the society is a very difficult job. To be successful in that one requires a particular frame of mind. One who lacks it shouldn't aspire to be one. Such people should only benefit themselves (Of course on the path of spiritualism) which also is not a mean thing. He finally has the view that those who possess these qualities are eligible for Sainthood regardless of their caste or creed or gender. One has to pay a lot of attention to the last line which was a revolutionary thinking considering that Shree Samarth lived in the 17th Century, a time period when even thinking like this was taboo not only in India but all over the world including Europe.

THE PHILOSOPHY OF SHREE SAMARTH AS MENTIONED IN THE DASBODHA

There are many facets to the work of a great man and a Saint, so they were to the work of Shree Samarth also. Some of them were of a temporary nature as they were based upon the needs of that particular time. In the tide of time naturally they have vanished. Others were everlasting which were meant for that purpose only as he wanted to reestablish the waning morals, ethics and virtues. These works have stood the test of times and not only that their worth has in fact increased with the passage of time. Shree Samarth established many mutts, organized the spiritual leaders, erected temples of the Hanuman, celebrated many festivals and wrote a lot about the contemporary issues. Unfortunately in today's times these things have been relegated to historical and cultural archives. The Dasbodha has remained a beacon of light for people who want to lead a thoroughly complete life. It remains a timeless wonder of literature. Shree Samarth was of the firm opinion that the philosophy which doesn't originate from the experiences of life and doesn't explain the true meaning of life is fruitless. The fact is that life is a continuous process but human life is incomplete and full of obstacles. This is one of the main causes for the grief that the humans have to endure during their lifetime. The human body inherently possesses the power of living a Godly happy life. Shree Samarth therefore insists many times in the Dasbodha that every human being should use these inherent powers not only to make his own life happy but others' too. Life by nature is free flowing like a river but we force it to change the flow or to change its pace. This happens because of our thinking that I am nothing else but my body. This leads to duality between the body and the Atman. This leads to all the complications. Hereon one develops pride in oneself and the lustful feeling of mine. That makes you terribly selfish and a person with a myopic view. These vices fight within yourself to destroy you. As a result in the personal life and the society no one gets peace and happiness. Shree Samarth

many a times in the Dasbodha tells that the only solution to this problem is following the path of spiritualism. Spiritualism is nothing but living life for the God while constantly remembering him. The God is the timeless flame of knowledge which resides everywhere in the universe, which is unbreakable, complete in every imaginable sense, is the source of light making the luminescent glow and hence is the cause of all the visible and the invisible. He resides in our heart, is our Atman, and is everything for us. The Atman is with us right from the time of our birth till death, in each action or inaction. Therefore it is possible to leave anything and everything in our life but it is well nigh impossible to leave our Atman. All our problems have emanated from the fact that we have forgotten our Atman and have paid all the attention to the body. If we succeed in remembering the Atman all the time we will also come to know the continuous flow of life. Shree Samarth says that leading a family life and leading a spiritual life are not different forms of leading a life. They are merely two different views of looking at the free flowing life. According to him it is foolish to separate family life and spiritualism. Both of them can and should go hand in hand. He even says that a Sanyasi who is disillusioned with the family life has the right given by the religion to advise those leading family life on matters where they seek it. Hence leading a family life and becoming a Sanyasi are the two sides of the same coin. To gain a proper perspective of both one needs to metamorphose one's own mind to completely change one's view of life wherein he sees both sides of the coin simultaneously and what is more important, understands the interrelationship between them. Our life itself is a continuous Sadhana. The life as already said is free flowing but is obstructed by our pride, the feeling of me and also the feeling that it is me who is doing all these things, which in turn divides this flow leading to duality. This finally leads to waves of disturbances in the free flowing life. The vice of pride is bemusing. It has an end so has the mind but the combination of both try to capture the God which obviously is impossible. It can be understandable if one tries to get something by himself which he doesn't possess but not putting his heart out for getting something which is well within himself is a sign of foolishness.

The pride goes on vanishing by the continuous remembrance of the God, the life becomes free flowing, you do your job but without ascribing it or crediting it to me, this is sort of golden Sadhana. Shree Samarth calls this as the self realization, the consequence of which is effortless Samadhi and all of it culminates into appearance of the Parbrahma for you to experience. It is the gift of the God and the Guru. In the effortless Samadhi you are not there in the body which is occupied finally by the Parbrahma. Whatever the outside world perceives as being done by you is in fact done by the Parbrahma.

One who by effort kills the feeling of me experiences a peculiar contradiction. In the earlier phases of Sadhana one is very enthusiastic about doing it but it is his me who has to do it. After a point of time when he does the Sadhana correctly as told by his Guru he realizes the abstract principle that unless he sheds off this me he would never get to the God. He is again confronted with an insurmountable difficulty, for the solution of which he approaches his Guru. His total surrender to the God and the Guru leads to their blessings leading to the effortless Sadhana the fruit of which is Parbrahma. Shree Samarth firmly believes that once the me in you goes away from your mind the God enters there and you then become the temple of the God yourself. At this stage your life becomes utmost pious, utterly unselfish and totally meant for others. Your life becomes seamlessly happy from within and without and the reflections of that are seen in the lives of others who are in your company. Shree Samarth advises that such people should actively organize the society and cajole them to adopt the correct path in their lives so that everybody gets the same outcome as the fruit of their efforts. He also says that a family man who after great efforts attains a stage wherein he can have self realization and can go in to the state of

Samadhi is a great boon for the society for he is fully capable of taking the whole of the society along with him. It is also easier for the society to get the company of such people very easily. Shree Samarth says that it is always better to have more people being introduced to the real knowledge than to have only a very few having the knowledge of the Parbrahma. Therefore it is the responsibility of those having the knowledge of the Parbrahma to take the society along with them on the right track. In The Dasbodha Shree Samarth every now and then advocates that when you are destined to perform the duties of the family life you must do that but never forget that your ultimate aim is to attain Parbrahma; in other words although for others you seem to be totally involved in the family deep inside you, you are always in the quest of the Parbrahma. He tells in the Dasbodha that if you look at the life with a myopic view it seems to be materialistic whereas with a spiritual view it is all God, Parbrahma and the Guru.

In the history of the mankind one very rarely finds a Sage like Shree Samarth who has so beautifully mended the family life with the spiritual, materialism with Sanyas, enchantment and the feeling of being distant from everything except the truth, the feeling that I am doing everything and that He is getting it done through me and personal life with the social one. The signs of the greatness of Shree Samarth are evident every now and then in the Dasbodha, both about his knowledge of the Parbrahma and his illuminating life. Despite being a great Saint himself he was always in search of ways and means for the betterment of the common man and the society. Looking at all this one just submits oneself to him with the utmost respect and this in fact becomes a medium to get to see him in all his facets.

THE PRESENT TRANSLATION

There are many translations of the Dasbodha and they helped while preparing this version. The language in which Shree Samarth wrote the Dasbodha is very easy to understand yet is candid as was the life of Shree Samarth. I made a conscious effort towards the fact that I should not go away from what Shree Samarth wanted to tell. Shree Samarth dabbles with many aspects of philosophy while explaining any subject, I have given some notes in the text itself or at the bottom of it for better understanding of the Dasbodha and I feel nobody should have the courage to even slightly modify what Shree Samarth wants to tell. It is truer when it concerns the experiences of Shree Samarth. Many people have been responsible for the translation to come to the reader in the form of a book and I pray Shree Samarth to bless them.

- K.V. alias Baba Belsare.

THE FIRST DASHAK (PART OF 10 SUB PARTS CALLED SAMASAS) – STAVANACHA (OF PRAISE)

PRAISING THE GODS, SAINTS AND THE GURU

According to the medieval tradition of the Indian writers who used to write on Vedanta, Shree Samarth has praised and called for the attention of Shree Ganesha (the elephant God), Sharada (the Goddess of knowledge), Saints and the Guru. He has also praised the Poets, the audience, the human body and spiritualism in general.

THE FIRST SAMAS – GRANTHARAMBH (BEGINNING OF THE EPIC BOOK)

This samas is like the preface of a book. Shree Samarth tells about the purpose behind writing the book, the various subjects discussed in the book, the gains of reading it, the basis of the hypotheses laid down in the book etc.

In the beginning the audience asks, "Which is this book? What does it contain? And what will accrue to them after reading it?" Shree Samarth answers that, "This is the Dasbodha. It is in the form of a dialogue between the Guru and the disciple and it describes the various aspects and facets of the path of worship".

The Dasbodha tells about nine types of worships, the knowledge of the Parbrahma and deliberates over the feeling of being distant from everything except the truth. There are also explanations about the knowledge about the self. The primary hypothesis of the Dasbodha is that if you go on the path of worship you will definitely be unified with the God and the Parbrahma. It deals with all the ingredients of the worship and the fruits it accrues in terms of pure knowledge. In a gist it can be said that the book honestly, candidly and truthfully tells us about the real me inside the visible me! It discusses the origin of Maya (The primary illusion), the five basic elements of life and their role in day to day as well as spiritual life and above all who created this universe in clear words and terminologies. Many doubts and illusions are cleared as well as many objections to the stated path and the questions therein are wiped.

The Dasbodha is divided in to 20 Dashakas, each of which contains 10 Samasas. Shree Samarth has based the book on not only the opinions formed from his own experiences but also on the Upanishads, Vedas and Brahma Sutras. Yet he finally depends upon the self realization. Despite this many people criticize it forgetting that they are criticizing the basics of the Hindu religion.

While writing this book Shree Samarth has first decided the form of the subject using his wisdom. Then he has taken the help of various religious books for his hypotheses.

Shree Samarth has said that one should take from Dasbodha (i.e. the preaching) only up to the extent to which he can understand and follow it. Yet he firmly tells that this should be done only after one has got rid of his pride.

Then Shree Samarth describes the fruits that will accrue after reading this book. One who reads this book and acts accordingly is metamorphosed. He has no doubts about anything, he finds the easier way of getting to the God and the Parbrahma through spiritualism which no longer remains difficult, he gets the real knowledge and gets rid of all types of myths and unhappiness, and he is never enchanted by anything. He gets wiser and this wisdom helps him to cross the obstacles in daily as well as spiritual life by being astute in his judgment. Fools may get a new lease of life; one can easily predict the behavior of the trouble mongers and the goons. He knows how to utilize the faculty of thought and hence knows about the troubles forthcoming. Idle people become industrious, sinners and atheists become pious and those who were hitherto mocking the path of worship suddenly make a U turn and become ideal worshippers!

Family men and women yearn to have a view of the God, the undisciplined become disciplined, those who consider themselves as only a body have to face all types of grief but after reading the book they can overcome it or avoid it, illusions go for ever, the family life becomes that much more easier. All in all the downward graph of life of those who lack the real knowledge takes an upward swing; the mind is at peace and completely satisfied. All this is true but the clause to it is that it will depend upon the state of the mind with which one approaches the book and whether one accepts the facts which Shree Samarth tells wholeheartedly or not. Those reading it with jealousy and a myopic vision will get what they sow!

END OF THE FIRST SAMAS

THE SECOND SAMAS – GANESHSTAVAN (IN PRAISE OF LORD GANESHA)

Shree Samarth salutes Lord Ganesha (The Elephant God), who provides knowledge and wisdom, removes illusions, blesses all the prayers of the worshipper and who is knowledge personified. I pray him to occupy me inside out for ever and give me strength enough to dictate this book. All illusions and lack of knowledge vanish, time becomes your servant, all the obstacles and fearsome problems vanish with his blessings. Therefore he is called as the God who removes all the problems. He is there for all the destitutes. All the Gods salute him. He is literally a store of all that is good in this universe. If you start any work by saluting him, your work will be successful without any problems. Even just a thought about him and his presence in the bodily form immediately satisfies all. His dance is a real spectacle to watch. Even the greatest of Gods can't resist the temptation to see him dance. They in turn dance to his tune. Even at rest he always sways with the greatest possible bliss and that signifies his exemplarily peaceful face. His body has unimaginable strength. An indescribable liquid continuously flows from his forehead which has many fragrances. He is the God of knowledge. There are many flashy diamonds of many types in his crown. The rings in his eyes and the blue diamond in it have a brilliance of their own. His teeth are very strong and perfect white. Around his teeth are rings with different types of radiating stones. He has four hands. His stomach is vast and is protuberant, yet it adds to his overall beauty. Around his waist is a live cobra for his belt! He always wears a magnificent yellow sacred cloth tied to his waist. There are many floral chains around his neck which extend up to the cobra. He wears two of his own special weapons in two hands, a lotus in the third and the food stuff most dear to him, the Modak in his fourth hand. He is perhaps the best dancer! Although he is so big and vast his body is never at rest and in fact he is considered to be the fastest. His whole appearance is like the mine of beauty. The stage of the Gods is glorified by his presence. If anyone gets his companionship he is helped by all the means for the production of any literary work. I salute him with utmost respect.

Even the Gods including the Brahma salute him. The worship of Lord Ganesha yields knowledge and also pleases the Goddess of the performing arts, Saraswati. His worship also yields wisdom, mastery over all the branches of knowledge. He can convert an idiot into an intellectual, a fool into the most wise. He is capable of satisfying all of your desires. I have praised him according my capabilities knowing well that he is beyond it.

END OF THE SECOND SAMAS

THE THIRD SAMAS – SHARADASTAVAN
(IN PRAISE OF GODDESS SHARADA)

I salute Shree Sharada who is the mother of the Vedas, the origin of the sound, the ultimate master and controller of the words and the original Maya, i.e. Illusion. She creates the words, because of her the words are spoken and she is the one who also tells the meaning of them. She is found in the Samadhi of the Yogis, in the fearlessness of the most fearsome, she destroys the false notions about knowledge and even the universe by her mere words, she is the first female, she is the feeling which one experiences when one is very near the Gods and she gives strength to the Saints for the greater deeds which they pursue.

This power of the God is an expression of the ultimate lust free state. Shree Sharada creates this universe in a moment, just to play for a while and then destroys it, but she herself prefers to be hidden behind the Gods. The Saints can see her by their senses but even the Braham can't find her even with the brightest fancy of imagination therefore it is difficult to make out the real Sharada. Everything that occurs in the universe is on account of her strength. The purest form of intuition is nothing but Sharada herself. The power of real knowledge is also nothing but Sharada and she is the one with whose blessings those deserving can enjoy the bliss of the ultimate happiness forever.

She is the ultimate in beauty in this universe and is unified with Sun like its rays are with it. She gives peace to everyone who worships her. She is the Moksha herself which is the most pious thing in the universe. She makes the invisible God visible and is the cause behind the extension of God's wishes. She is the abstract form of the blessings of the Guru by which he can control even the time. With the help of words she makes the Sadhak capable of going beyond the visible and realize the futility of the duality leading to the unification with the Parbrahma. She is a self made persona who is the most complete one and is found in the humans in four forms. In the form of Para, Pashyanti and Madhyama she creates words in the mind of the humans which are expressed in the form of the Vaikhari, the spoken word, all of which is the doing of Sharada. Without words all the happenings in this world will come to a standstill and therefore Sharada is responsible for sustenance of this universe. She is the mother of Brahma, Vishnu and Mahesh. The whole universe is but an expression of her imagination. She is the ultimate knowledge and hence the whole way to the Parbrahma. She helps the Yogis to meditate, a Sadhak to learn the art of thinking about the real self and she is the one who rests in the minds of the Saints and Sages during Samadhi.

When one gets to know about Sharada one also is affirmed that he has realized the real form of himself and also that she is formless. Yet it is an everyday experience for them that in all the visible forms the visibility of them is the magic of Sharada without which they would have been invisible. All the religious books, Vedas, Shruti and all the Sages and Saints always praise her, because the Vedas knew that the importance given to them is because of Sharada and also because the Vedas and Shruti also knew that the formless Parbrahma can't be expressed or described by words and they had accepted their defeat in this regard but it was Sharada who got it to may be a little extent by at least calling it the Parbrahma. Sharada is the first pure, most knowledgeable feeling of the Parbrahma that, "I am". Because she is what has been said till now; all types of extensions of knowledge are on account of her.

Sharada is also the worship of the worshippers, the state of Samadhi of the knowledgeable and Moksha or Mukti of the Sages and Saints. Even then, she is the Maya whose beginning or end are incomprehensible to most, also most can't understand the drama she

has set on this stage of the universe. She examines the really knowledgeable by testing them with an injection of pride of their knowledge. Whatever can be seen by the eyes, understood by the words and imagined by the mind are the forms of Sharada.

The praise or worship of the God is impossible without the help of Sharada. Only the really knowledgeable and those who have experienced what and who they are will readily understand what I mean by this. I therefore salute the Shree Sharada with the feeling that I am a part of her and with the knowledge that she is bigger than the biggest and Goddess of all the Gods.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – SADGURUSTAVAN (IN PRAISE OF THE GURU)

Shree Samarth says that Maya or the illusion can't even touch the Guru. We also can't fathom him as all of our knowledge is bound by the Maya and therefore it is not possible to describe the Guru who remains beyond description. Shruti is the Mother of the ultimate knowledge but even she couldn't describe the Parbrahma which is nothing but the Guru by saying that, "His form can't be fathomed, it can't be! It is not like anything even remotely imaginable!" She had to stop there and then only. If Shruti had so much difficulty and at the end had to literally stop at attempting to describe the Guru it is not the job of fools like us to do that!

Shree Samarth says that I don't know the real form of the Guru and therefore I salute the Guru from a distance as I don't have the courage to go near him without knowing him. He prays the Guru to take him beyond the specter of the Maya as I thought that Maya would help me to do that and to praise the Guru. It was not to be because it was as good as hoping against hope. Therefore I just say that, "Oh Guru! You be in the state in which you were, are and would be till eternity". I really wanted to praise you with the help of the Maya but with the mention of your name she just shied away and I was rendered helpless. Despite this being a fact just as the Parbrahma has to be described by ascribing some form to it with the help of the same Maya I will have to praise the Guru although he is beyond comprehension. One praises the God as he seems to him; in the same vein I would also praise and salute you imagining what I feel about you with my limited imagination, intuition, wisdom, intellect and power of mind.

I hail the Guru who is filling the whole of the universe, who is the origin of it, who is the best amongst all, who is the best friend of the poor and who is Moksha and the Parbrahma personified. Just as darkness makes way for the sunlight the blessings of the Guru remove all the illusions and compel the Maya to vanish for ever which paves the way for the rise of the ultimate knowledge which saves the being from the vicious cycle of birth and death.

The mind of the disciple of the Guru is so pure that he never has any doubts about anything. Before the disciple meets the Guru, the disciple is a common man but after he gets the company and the preaching of the Guru he almost becomes unified with the Guru. He even gets the right to preach others too. Guru is like a metal which can transform iron into gold, but Guru is not like that metal also. If I say that the Guru is like an ocean that is also not true as the water of the ocean is salty. If I say that the Guru is like the highest and the biggest mountain that is also untrue because the mountain is made up of hard rock and is lifeless. The Guru is greater and bigger than any of these. He is not like the sky because the sky looks like a big zero whereas the

Guru is something beyond the abstract definitions of zero. He is not like the earth which accepts everything as the earth has an end whereas the Guru is going to be there for times immemorial. He is not like the sun because the science knows the limitations of the energy of the sun and there is no limit to the energy and the power of the knowledge of the Guru. He is not like water for the water flows in the direction easier for it to tread and Guru can tread on to any path howsoever difficult it is. He is not like the elixir of the Gods by which they live for an unimaginable length of time for the Gods also die at the time of the final catastrophe whereas the only thing which survives after that is the Guru a property which he passes on to his disciples also. He is not like the Santa who gives everything that you want because he is beyond all the imaginations and you want anything which is seen or imagined. In fact you have to go far ahead of the imaginations to even have a glimpse of the Guru. He is not like the diamond which relieves you of some of your worries but the first thing that the Guru does is to remove all kinds of worries from your mind. He is not the richest in the traditional sense as all the money is bound to vanish sometime or the other whereas the Goddess of the money is always waiting for the Guru at his doorsteps and he gives scant respect to money and politely asks the Goddess to go. All the visible and the invisible things in the universe including the Gods and their heavenly things have an end but the blessings of the Guru are endless to say the least. Brahma, Vishnu and Mahesh also meet their end some time when they are destined to but the Guru is the only being whom neither time nor tide can touch and hence is the only endless thing in the universe.

On account of these reasons the Guru is an indescribable entity. The fact that despite doing my best I can’t describe the Guru should itself be considered as the description of the Guru. The experience of the existence of the Guru is to felt from inside and is not a thing to be sensed by the sensory organs. Only those who have attained the Constance deep inside their mind after relinquishing the existence of the mind can understand the signs of the Guru’s existence. Indeed then only those will be able to fathom whatever I have told in this Samas.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – SANTSTAVAN (IN PRAISE OF THE SAINTS)

I now salute the Sages and the Saints who are the pillars of the spiritualism. The ultimate knowledge about the self is in micro form and very difficult for the common man to even have a view of it, it reveals itself on account of these Saints. Parbrahma is the utmost difficult thing to acquire and it is the greatest acquisition which is made possible only with the companionship of the Saints.

To be very true the real self or the Atman is very evident. It is yet invisible because we try to see it by the eyes using our so called power of senses. However hard you may try, still it eludes you. No light source can illuminate it for it to be visible and there is no need for that too as it has a luminosity of its own, the only clause is you must be capable of recognizing it through not your senses but by your whole being, your Atman, by everything that is yours. There are only two types of people available on this earth who can enable you to accomplish this and those are the Guru and the Saints.

Those who think that they have reached the zenith of their wisdom try to have a view of it by philosophical thought, all the possible efforts, their self proclaimed

wisdom, by words and by their so called power of the mind, all of which fall agonizingly short of the cause. The Saints and the Sages in all their wisdom have proclaimed that all the knowledge in the universe has been told by the Vedas yet even the Vedas themselves can't show the Parbrahma to anyone. Maya is capable of doing anything but it also is incapable of finding the Parbrahma. It can be experienced only with the blessings of the Saints. There are no words to describe the blessings of the Saints.

The Saints are the Parbrahma personified; they are the culmination of all the joys, are the cause of all the happiness, the sense of being at peace with oneself, the sense of fulfillment. They keep the religion alive, their body is full of piety where all the Gods and Goddesses love to live, their thoughts are always for the betterment of all the living beings, they never lose track of the truth, their life is a living example of a contented life. When one gets to meet them it is the greatest occurrence in one's life, as it heralds the onset of the Parbrahma in one's life's horizon. Such Sainthood can be achieved with selfless and uninterrupted, uncorrupted and unwavering worship and faith.

Saints are rich as they have the biggest wealth of the Moksha. They are able to turn the poorest into richest and idiots into intellectuals. They are the strongest people and are ready to bestow this strength unto those who are weak and deserving. They are the most selfless persons and are ever willing to give away anything to the worthy and the needful. It is needless to say that, they pass on the knowledge of the self to the worshippers. They can give you Moksha which the strongest, richest and the so called most powerful can't. It is really difficult to find words for describing the greatness of Saints who have indescribable powers both materially and spiritually. The Parbrahma which even the Vedas and Mother Shruti couldn't describe is accessible with the blessings of the Saints and when that is the case all the adjectives are but an understatement for them.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – SHROTEJANSTAVAN (IN PRAISE OF THE AUDIENCE)

Now I salute the audience who has gathered here to listen to the Dasbodha. They are worshipers, knowledgeable, Saints, Sages, spiritual, Yogi, truthful and full of all the virtues. Some are highly intelligent, some have tremendous control over languages, some are great orators, some capable of removing any doubts of any sorts of anyone. Some seem to be reincarnation of the God, who have the Vedas in their heart and nothing else and who are blessed by the Saraswati, the Goddess of knowledge. They can capture the audience on any subject. When I see such an austere audience I get a feeling that the great Rishis of yore have gathered here.

They are as pure as the fire and as luminescent as the Sun, from whom the energy of creativity flows all over all the time. The universe seems to be almost nonexistent in comparison to their knowledge which encompasses all the facets of time and space, there is nothing which can escape their vision yet they are devoid of pride. They are able to see the whole universe not with their eyes but with their mind.

When I think of telling some thing after due thought I get a sense that they already know it and then I start wondering why I am doing it. The reason is because they have all these qualities they never pay disrespect, disregard or inattention to even the things they already know.

The rich always savor everything that is full of grandeur but they also sometimes want to have a taste of these things in their less tasty forms. Therefore I request them to read the Dasbodha which is written in Marathi although the philosophy told herein is from the great Sanskrit classics which they might already have read just to have a change of taste and also because I have added some things out of my own experience. I have done my best while writing this book which I feel is akin to the worship of God for me which can never be complete but that doesn't prevent anyone from worshipping God. I consider the audience to be Gods themselves and I sincerely request them to at least read it if not for their then for my sake. I know in all my humility that while compiling this work I am taking too many liberties which I am not authorized to do as you know about the things described in it better than me but being Gods yourself you will ever so graciously forgive me for this feeble effort and also because you have so kindly accepted me as almost a family member of yours. I know that you will act exactly as my parents would have whenever you come across any discrepancies in this work because anger and hatred aren't there in your dictionary. Whenever and wherever I go wrong I expect you to correct me and guide me on the right path to make this work a flawless one. Hence I the servant of Lord Ram request you to kindly listen to whatever I say as the parents listen to their child's talk.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – KAVESHVARSTAVAN (IN PRAISE OF THE POETS)

I now salute the great poets. They are the kings of words. They are the God personified in the form of the Vedas. Goddess Saraswati lives in them as a part and parcel of their body, mind and Atman. They are responsible for the continuation of various art forms.

The poets take birth to show the humanity the richness of the moral values, to sing the greatness of the God and to recite the popularity of the Saints. They are the masters of showing all the facets of the human intellect. Only they can imagine the state of the Sages who have achieved Moksha. They are the mines from where you can dig as much spirituality as you want and still what remains is immensely unimaginable. Through their words we are blessed to drink the juice of life which can keep us alive forever.

The poets are the zenith of intuitive imagination, which is at their mercy and which they use whenever they want. They can even describe the Moksha which otherwise is indescribable. They are also able to explain to common man the closely guarded secrets of life after death, the path which is followed by the Yogis and the spiritual path treaded by the people who believe in acquisition of knowledge as the way to attain Moksha. They are endowed with so much power of words that they can easily tell the signs of the Parbrahma which is otherwise not reachable by any words and which is far beyond the imagination and intellect of anyone else. This is done by them to allow the humanity to explore what Mother Shruti wants to tell. Thus knowledge of the self becomes accessible. In a way meeting the poet is thus like meeting the God. The poet enables us, to have a newer view to the access of knowledge, to follow the correct path as a Sadhak and the Sages also are enabled to keep their state of Samadhi, constant. We realize through them our duties, the ways and means to conquer the mind and the religious morals. They also change our state of mind towards the feeling of being distant from everything except the truth with the material world by telling the greatness of those who are at the peak of that state through worship.

The poets tell us about the different types of Sadhana and what it accrues. We succeed by even listening to them. They are able to rejuvenate the imagination of other poets as well. They are constantly in search of changing the established patterns of poetry by which they not only add variety to the language but also make it richer. They can make the invisible Gods visible. They explain to us the power of different religious sciences. If the great poets hadn't created the epics the world wouldn't have been the same endurable place at all. Without them we would have been short of many types of knowledge. In India we were fortunate to have wonderfully great poets like Valmiki and Vyas who created Ramayana and Mahabharata respectively. The great pundits after them got their knowledge by just being able to reproduce the creations of the great poets before them. So many of such greats lived on this earth earlier, so many are there now and many more will come to enrich the society in future. I salute them all.

The poets are wise and astute both, the Vedas and Mother Shruti also want to be spelled out by them. They proclaim only those hypotheses which are doubtless on all counts. They are stores of infinite wisdom. They know the subtle difference between the Maya and the Parbrahma though they mend the Maya to describe the signs of the Parbrahma. They are factually the state of Samadhi of the great Saints who are responsible to keep this universe going. While delivering their creation they are in a state of Samadhi and are in unison with the God. Poets thus are the fruit of the worship which acquires shape for our better understanding. Their works are so great in content that even the universe seems small in front of them. They being the support lines of the universe and the human life I again salute them and very respectfully prostrate myself before them in my wholehearted admiration for them.

END OF SEVENTH SAMAS

THE EIGHTH SAMAS – SABHASTAVAN (IN PRAISE OF THE GATHERING)

Now I salute all types of spiritual gatherings where Moksha becomes easily accessible as the God himself waits there till the gathering is over. Lord Vishnu has told Narada that he is found everywhere but is found most commonly where his worshippers are praying. A spiritual gathering is a greater place then, than even a temple. Here the worshippers constantly sing the praise, stories, songs of the God and constant debate on the Vedas and other religious books goes on. Many facets of the God are discussed, his powers are tried to be defined, the various types of the knowledge about the self are deliberated over, questions of spiritual intrigue are raised and solved by the authorities, doubts are resolved, thought provoking discussions about what is everlasting and what is short lived continue till all are satisfied, all this results in complete satisfaction of those who are lucky enough to be present over there. The people in a spiritual gathering are those who are worshippers, immensely knowledgeable, utterly religious, pious to the hilt, ready to help those in need, disillusioned with the material world, having total control over their senses, Yogis, totally faithful to their assigned duties by the God, absolutely fearless, Saints, indefinably wise, having Vedas on their finger tips, Scientists, great men in every sense of the word, Rishis, philosophers, great poets, pundits, having knowledge about the past, present and the future, voracious readers, having no pride in their greatest of achievements and

those who have the complete knowledge about the Parbrahma. When you see them you feel as if you are looking at the God himself.

The people who gather around such a gathering are only those who are really interested in spiritualism and they are not disappointed ending up in betterment of their status. That doesn't mean that anyone is prevented from entering there but those who are yet to be freed from their bodily desires or those who just don't believe that such freedom will give them far greater happiness than indulgence in them, keep away by themselves. In fact those who come there are from all walks and sections of the society and are from all the age groups and of both the genders. When they disperse after the gathering is over they realize that they have got what they would never have had they been anywhere else. I salute all of them as these are the people who are dear to the God. Great Sages have written in their books that if you go wherever the God is worshipped without a break you stand the best chance of getting Moksha.

In this Kali era this sort of gathering is the best place to be in as even by just listening to the ongoing discussions most of your doubts and vicious thoughts disappear.

END OF EIGHTH SAMAS

THE NINTH SAMAS – PARMARTHSTAVAN
(IN PRAISE OF THE SPIRITUALISM)

I now start my feeble attempt to praise the spiritualism. It is the real goal of every Sadhak. Spiritualism is the greatest fruit imaginable for any human effort. In reality spiritualism is very easy in that it can be pursued by the company of the Saints but it has become very difficult for the people because they prefer the companionship of all but the Saints. In the same vein spirituality if properly followed accrues its fruits (i.e. the knowledge about the self and the glimpse of the Parbrahma) immediately. It is omnipresent yet is invisible for those who lack the vision to see it. Even if one tries to see it by following strict solitude, it still is elusive.

The secret way to reach the innermost self is known only to the Saints and the Yogis. Spiritualism is the essence of all the knowledge, it is the only thing which is continuous for ever, which is without any break and which has neither a beginning nor an end and is obviously not accessible to any Tom, Dick or Harry. There is nothing like fright associated with it, not even from the so called most fearsome and powerful of the people i.e. Kings or (The politicians and industrialists of today). The Parbrahma can't be displaced from its place (Obviously as it is there all over), it doesn't follow the rules of the time, mass or space, in short those of any science of today. It doesn't undergo any wear or tear and it is utterly unaware of birth or death as they are related to time. Despite this it is invisible without the blessings of the Guru.

It has been the final goal of the most knowledgeable from times immemorial and will be. Those who are prepared to spend their lifetime in quest of it get it some time or the other and for the others it remains inaccessible for any number of human lives. By application of wisdom and common sense related to what is real and what is an illusion, one can get rid of the Maya (Who creates these absolutely dubious things which are themselves the illusion and delusion), one can understand what is meaningful and what is not and then one realizes that there is only the Parbrahma in all that is visible and the universe which was till that time the reality goes into oblivion.

After getting this experience one feels that everything that is visible is untrue and hence meaningless and even useless too as one has already seen the pure inner self which is nothing but the Parbrahma. When this feeling remains constant inside and outside too one is freed from all the doubts. One then strongly wants to throw away this entire universe itself into condemnation. It is therefore the greatest, most correct and the most powerful, hence one who seeks it by following the path shown by the Guru feels that life can become meaningful only on achievement of it. Even the Gods like Brahma want it, let alone the others. Therefore there is all the more reason for all of us to really go after it.

Spiritualism metamorphoses the human life and gives real meaning to the life. It helps in completing all your so called duties. It is the final place for peace for not only the common but also for the highly knowledgeable and the Sadhak. One who gets the cream of it is the real King. Those who don't get it are beggars notwithstanding their so called wealth as there is nothing which can even remotely match the spiritualism and its fruit, the Parbrahma.

Only those who are lucky to have performed great deeds for the sake of others and nothing for their own need get going on this path. Human life gets the final contentment only when one knows the spiritualism and follows it to the hilt. Others are sinners who have to revolve in the endless vicious cycle of birth and death. I would go the extent to say that those who don't live their lives for the acquisition of the Parbrahma and remain contented with their family and material pleasures are utter fools and the wise better not even look at them.

Therefore my request to everyone is to seek the spiritualism by worshipping the God and give meaning to their life. It not only takes care of you but your ancestors too!

END OF NINTH SAMAS

THE TENTH SAMAS – NARDEHSTAVAN NIRUPAN
(IN PRAISE OF THE HUMAN BODY)

The human body is great in the sense that it can try for spiritualism and get it. Some of those who get it use it for the purpose of worship, for solitude after the feeling of being distant from everything except the truth, for pilgrimage, for remembering the name of the God or the Guru, for Sadhana, for Yoga or for studying the Vedanta.

Some get to the God only by following the concept that the God is there everywhere. Some become Sages, some great worshippers; some become luminescent and dissolve in the light of the Parbrahma. Some by studying a different aspect of the Yoga get many powers which are beyond the capacity of the normal humans.

Some have total control over the mind and can make things happen according to their wishes, same is true for the talk of some. Some follow the righteous path of worship and get Moksha by realization of the self. Many others followed other paths to become Gods or to live amongst them.

Some tried their best for whichever type of Moksha they preferred and got it. In this way many Saints and Sages walked on different paths for benefiting themselves. This was, is and will be possible for all those humans who are prepared to put in the required effort as long as they are in the human form such is the greatness of the human body. The human body allows all types of Sadhana and allows shedding the ego, but more than that it allows you to choose between what is good and what is bad by application of wisdom and common sense.

It is but quite evident that all these things are possible only through the proper utilization of the human body and no other body of any other species inhabiting this earth is capable of yielding the results which the human body can. This alone is sufficient to explain the uniqueness of the human body. It is independent but being so one should use it for the cause of the good rather than spoiling it by using it to satisfy its desires as in the first case you stand a good chance of getting to the God and in the second you stand the best chance of condemning your body to the gallows of death. Shree Samarth says that if your body is perfectly healthy you should immediately start on the path of spiritualism without wasting any further time as you have already wasted much of your time by foolishly falling into the trap of illusion and delusion created by the Maya that the visible world is the truth and harmed yourself immeasurably. He gives a very lucid example; all the creatures live in some habitat or the other and consider that one as their home including the humans. After passage of time the so called, "My home" is bound to be destroyed as nothing in this universe is permanent except the Parbrahma. Then the humans cry over the lost illusory, untrue home which is as meaningless as the original illusion. He says that if you say that the body is yours that is also subject to the analogy of the home as it is likely to be attacked by so many pathogens.

Shree Samarth says that one should consider that being born as a human should be considered a great blessing of the God and hence the human body should be used not for one's own good which is an absolute wastage of such a wonderful gift, but be used all the time all the while for the cause of others, the society and spiritualism. Yet most of the humans fail to realize this try as hard as anyone may and therefore just waste their divine gift, being fools of the highest cadre! Shree Samarth describes the signs of such fools in the next Samas.

END OF TENTH SAMAS

END OF FIRST DASHAK

THE SECOND DASHAK – MOORKHALAKSHANANCHA (SIGNS OF THE FOOLS AND IDIOTS)

THE FIRST SAMAS – MOORKHALAKSHANNAM (SIGNS OF THE FOOLS)

I salute the Lord Ganesha with a prayer that he should bless me that is his worshipper in my endeavor.

I also salute the Mother of the Vedas and Shree Sharada with a prayer that she should reside inside me to give me the imagination and the intuition. Then I salute my Guru, Lord Ram while I tell the signs of the fools which should be heard and better be shed off.

There are two types of fools in the world, one is the fool and the other is the learned fools! I am going to tell about the second category in the tenth samas of this dashak. In this samas I will talk about the signs of the fools which are so many that I would concentrate on some prominent ones only.

A fool is one who, forgets his parents and even goes against them on the advice of his wife, considers his wife to be everything, loves any other women than his wife, stays with his in-laws without rhyme or reason, marries any lady without thinking about her

character, prides himself in front of people more knowledgeable than him tries to equate himself with them and even wants to rule over them, blows his own trumpet at every opportune moment, even at times of despair does nothing to change that state and instead quotes his elders that they used to this and that, laughs without reason, doesn't listen to the advice of his well wishers, unnecessarily creates enemies with his behavior, makes friends with strangers and the enemies than the real friends, blames others for anything and everything, sleeps in a gathering where others are patiently listening, eats his heart out at other's cost, is neck deep in betting, goes to the prostitutes, steals, opens up secrets of the friends, goes to the dance bars, is extremely idle to the extent that he just keeps on hoping that some one will come from somewhere and solve his problems without his doing anything for that purpose, is eloquent of his absent knowledge in front of his own people but keeps mum in a gathering with fear of being exposed, tries to teach those who don't pay any heed to him, tries to be wise in front of the elders in all senses, sees to it that good people are harassed, is prepared to anything save anything to satiate his organic desires, refuses to take medicine even when ill due to complacence, doesn't ever like what the life offers him, makes friends with strangers, repeatedly visits the places and people who acclaim him, is unable to sustain even that undeserved acclaim, whose mind is never quiet, punishes the Saints rather than the thieves, is utterly miserly, doesn't respect the God, talks continuously and irrelevantly, abuses others with the most obscene words, is a tiger in his family but a dog in the society, likes the company of the vicious, eats everywhere and anything, never does anything for the sake of the others, punishes those who have helped him when he had been abandoned by all, does little and talks as if he has done things no one can even dream of, is highly temperamental, without any courage, prides himself without having any virtues of any kind, is arrogant, untrue, vicious to the core, shameless, wears clothes totally unsuited to his status or the time and place, is unclean from top to bottom, always thinks bad about others and wishes that no one should succeed, considers money as the ultimate in life, tries to make a mockery of everything all the time. Anyone having these signs is a sure fool!

A fool is a one who, attains sadistic pleasure in aggrieving all and particularly his own people, never speaks good about and to them but behaves exactly in the opposite manner to the vicious, is bothered about only himself, throws anyone who comes to him for help at once, believes that whatever money he has earned will see him through all the problems, forgets God and remembers only his wife and children out of lust and expectations respectively, never understands that you get the fruits of whatever you sow, marries many women, because of the continued company of the vicious is always ready to cross all civilized limits, pretends that he doesn't know even if he knows when it is time to do something for the others, betrays the God, the Guru, parents, is happy in others' grief, grieves about the things he has lost, talks to all with disrespect, does uncalled for things, doesn't know how to maintain himself in the society, is always ready to fight for any trivial matter, talks when it is not needed and keeps mum when he should talk, wants to sit on the highest pedestal without any qualifications for that, believes in the vicious people, is not ashamed to ask for anything, is jealous of others, is corrupt, is always apprehensive that his true self will be revealed anytime, envies others for getting things which he doesn't deserve, does theft in his own house, keeps faith in his useless friends and has no faith in the God, literally wastes his life, abuses the God for whatever he has to endure, who never forgives even the smallest mistakes, is unwanted everywhere, has no morals, always likes to poke his nose in the affairs of the others, spits everywhere, fights even with women, kills the animals without reason, is happy to be a witness to others' quarrels, if at all he becomes rich immediately forgets all because

of whom he attained the wealth, is polite till his job is done and arrogant immediately afterwards, never reads anything, is definitely a fool of the highest order!

If you refrain from doing these things you will be the wiser for it. In fact the signs of the fools are many more than I have enumerated but I request you and know also that you will understand my predicament in doing this and I also apologize for calling others fools, but what can I do, there is no other word for them. It is up to us to be virtuous than vicious. I am going to talk about the virtues in the next samas.

END OF FIRST SAMAS

THE SECOND SAMAS – UTTAM LAKSHANE (THE VIRTUES)

Now I will tell the virtues. If you know them fully well then you can very easily follow the correct path of the material and spiritual life both. They are very simple but often we forget the basics and try for the higher ones which are not possible. They are like this, you should, eat anything only after knowing that it will not harm your body, embark on a journey after full knowledge of its path, never lift anything lying anywhere, not try to debate over and over again for too long, not be vicious to anyone at the same time wherever needed never hesitate to use force for the destruction of the evil, marry only the person who is not characterless, not talk without thinking, consider all the aspects before starting any job, always follow the morals and ethics, behave properly with all, not earn money with unfair and corrupt means, never blame or hate anyone, always be in the company of the good, never wrest anyone's property or family, not divide the society on any issues, always study, not fight with those who like it, never be angry, not insult the lovable ones, try to learn from anyone even if he is younger than you, never be untrue in anything, follow the given word to the hilt, not boast about anything rather first do it and only then tell others so that they also can be benefited, not undermine others' interests by your talk or deeds, keep your body working all the time, not evade trying even if you are unsuccessful, not be tired of any physical work, not talk arrogantly or irrelevantly yet never be afraid to tell the truth in a gathering, not be overly bothered about anything, never be idle, consider all other women except your wife as your sisters or mother, never ask for undue help from anyone and never forget those who have helped you even in the smallest of matters, not aggrieve anyone, not be ungrateful to anyone, be very clean bodily and otherwise also, be ready to help all, not be over influenced by anyone who doesn't deserve it, never be a burden upon others, be very cautious in all the dealings especially financial and legal where you should sign only after you are convinced that the papers are proper and not harmful to you, avoid unnecessary legal hassles, not talk at a place where no one respects you, not overlook important things, never use your power unless you are unnecessarily harmed by anyone, not use your power with the intention of harming anyone, not eat or sleep too much, never stay at a goon's place, not defend even your own people if they are at fault, never boast about your achievements, not laugh all the time or without any reason, never smoke or drink any inebriant, be very choosy about your friends, always be industrious, retaliate if someone insults you without your fault, not abuse anyone, never laugh at others in a way which will insult them, never be involved in theft, not be miserly, not fight with your own loved ones, never destroy others, be rational in your overall behavior which is prescribed by the Vedas, Science, Saints and common sense, never talk bad about anyone when he is not present, always be helpful to the needy, try to behave in a way which will be appreciated by one and all, not punish even your enemy if he submits to you totally and asks for forgiveness, never be overtly proud of your money, not be

ashamed of praising or worshipping the God, never exceed your limits in front of the elders and Saints, never be in the company of fools, never try anything by trekking an unknown territory, not be casual anywhere, never ever forget to perform your daily Sadhana, not forget spiritualism for the sake of material pleasures, always do all the things that you have promised the God, never abuse any religion, not be known as one who is hard to be convinced, not kill anyone, never be afraid of anyone, be ready to talk whenever required without any hesitation, keep your cool amongst people hell bent on insulting you, never think that money and life are everlasting, never be proud of anything even though there may be sufficient grounds for the same, try to be praiseworthy all the time, keep on walking on the path of truth with wisdom despite difficulties, never be without Guru. These are some of the many virtues.

Those who don't follow these invite a vicious life the signs of which I am going to tell in the next samas.

END OF SECOND SAMAS

THE THIRD SAMAS – KUVIDYA LAKSHANE (SIGNS OF VICIOUSNESS)

Now please listen to the signs of viciousness. Every human being should try to avoid them. A man with viciousness is so bad that he gets harmed by his own deeds. He is so full of viciousness that he doesn't like anyone more knowledgeable than him to point out his own mistakes. He is full of, lust, anger, jealousy, hatred, pride, envy, doubt, desire; thirst for all that is bad, apprehension, insatiable hunger for all the material and organic pleasures, the habit of blaming others, offensive behavior, and all the signs of psychiatric illnesses, unstoppable talkativeness and an unending urge to complain about others.

He is, devoid of any virtues, always poor as he spends whatever he gets, very miserly for others, idle, voracious in appetite, weak yet ready to take on any fight, very astute for his own gains, in the habit of misbehaving, a fool, temperamental, untrue, not having any knowledge about anything but doesn't think before talking to the knowledgeable, doesn't learn from others, doesn't study also.

He never believes in anyone, hates the worshippers, he is a, sinner, goon, cruel person with a dubious nature. He is, very much afraid of everything but puts on the garb of bravery. He doesn't do anything to earn, he has many addictions, is corrupt.

Despite lacking in everything he never wastes an opportunity to talk derogatorily about others, he gets vicarious pleasure in troubling others, he never sticks to his words or promises, and he never wants anyone to progress, he is very happy to trouble even his parents. He always wants to be in the company of other women even if his wife is around. He is very insistent for the wrong things. He is full of selfishness. He is a thief who doesn't think twice in stealing from right under the nose of the owner in front of many people. He even doesn't know how to write but behaves as if he is the most knowledgeable in the world.

Without having anything he boasts of being the most virtuous. In short he doesn't know what he is, what others are, how to behave how not to, and even what will yield him all that is good in life. He is not only a fool thence but an idiot too.

He is thus a huge store of all types and sorts of viciousness which finally destroy him and therefore I request the audience to part with any single sign mentioned above if at all they have any.

END OF THIRD SAMAS

THE FOURTH SAMAS – BHAKTI NIRUPAN (ABOUT WORSHIP)

You have got this human body as a gift for all the good deeds that you have done in many of your past births. On top of that if you are very lucky indeed then only you become inclined towards spiritualism. Worship of the God is very good but along with that if you get the company of the Saints that is the best. If you have both of them your life is made and this is the greatest thing the life has to offer.

One should never forget this and utilize this life for getting the ultimate. For this one has to be kind to others, be ready to give all to the needy, be religious all the time or easiest of these all be a worshipper all the while. By knowing the worthlessness of the life one must follow the path of worship and the company of the Saints.

One should study all the sciences, do pilgrimages, or repeatedly and festively celebrate the reading of the religious books. Think about donating everything, about the path which will accrue knowledge, about what the Guru or the Saints preach. One should follow the Vedic scriptures, do worship with not only your body but the mind and with all the things that the God likes i.e. sacred leaves, flowers, fruits, water of the sacred rivers also which enables you to get the knowledge you are aspiring for. If we don't do this we are wasting this human body and live and die as only a mass which is just a weight to be borne by the Mother Earth.

One who doesn't do anything of these lives life like a dead one and indeed he unnecessarily troubled his mother in the womb, during birth and afterwards too. These people only know how to lead their life according to the whims and fancies of their uncontrollable mind without any inhibitions. These are the people whose signs I had described in the last samas. This way of living life is a certain path towards hell.

One should never forget that the way we live and the jobs we do decide our fate. If you have enough of wealthy deeds and rich thoughts then only will you get to worship the God and then only the God will accede to your worship.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – RAJOGUN LAKSHAN (SIGNS OF BEING MATERIALISTIC)

Our body is made up of three types of properties, the property of being truthful, being materialistic and being highly temperamental. The best amongst them is obviously the first one. On account of the first you start worshipping the God, because of the second you have to undergo the cycle of birth and death and because of third you get birth in another species.

In the properties there are two types namely pure and impure. The impure one is capable of causing harm to you and the others and is responsible for forcing one to lead a family life. The pure leads you to spirituality. All the three properties are found in a man leading the family life the fate of which is decided by the prominence of any one property which is strong and which forces the other two in the background.

A materialistic person feels that, this is my house; this is my family, who is the God and where is the place for him? He cares for only his loved ones. He wants to just eat, have good clothes and wants the things possessed by the others. He doesn't think of the

religion at all. He is by nature easily impressionable by the worse. He has enough or even more than enough money, still wants more and yet is utterly miserly.

He thinks that he is the most beautiful, strongest, most astute and the greatest of them all. He is full of pride for the most trivial things. He always thinks badly of others and most of the times feels that by doing this he will be benefited. He, is full of jealousy, lust, always conspires against others and thinks that all the others are nothing as compared to him.

A materialistic person is always apprehensive about how will he succeed in this difficult family life, he thinks about the happiness he enjoyed and is now unhappy that the things which gave him happiness aren't there anymore. He wants to be richer than the others. He always likes others to fight and induces them to do so; he is idlest of the idle. He loves the things like narcotics which cultivate addiction.

He positively dislikes worshiping the God, likes to make propaganda of the others' vices, likes to steal, can't resist sweets and can't tolerate fasting. He always likes to be neck deep in lust. This is the property because of which one has to undergo the cycle of birth and death and terrible unhappiness during life as that human being is unaware of the Parbrahma and hence is in love with all that is visible. The way to overcome all this is simple or so it seems, worshipping the God!

The worship of the God should be done with your body, mind and all the senses by offering him all that you have. One should try to give away all the material things to those who are needy. Even while performing your duties during family life one shouldn't for a second forget the God.

I have tried to define many aspects of the impure property of being materialistic. It should be remembered though that those who are materialistic but are pure at heart and willing to learn eventually turn to spirituality. The signs of this are found in the property of being truthful which completely leads you to the worship of the God. Now I will describe the signs of being highly temperamental.

END OF FIFTH SAMAS

THE SIXTH SAMAS – TAMOGUN LAKSHAN (SIGNS OF BEING HIGHLY TEMPERAMENTAL)

Now I will describe the signs of the highly temperamental people. They are highly annoyed whenever they have to face grief, they very easily get angry and in the fit of anger they can beat even the elders and the younger ones from their own family, they can even kill others in this state or are least bothered about their own life.

These people like to go to war on any trivial issues. They are always doubtful of others, unsure about themselves, like to sleep all the time and their aims constantly change. They have insatiable hunger during which they can eat any damn thing, they are highly foolish, they are so thoughtless that they can give their life if someone whom they love dies, they have suicidal tendencies, they are terribly cruel and like to kill for the sake of it.

They very much like all sorts of addictions. They have tremendous hatred and jealousy towards others because of which they are ever ready to harm others. They are highly arrogant. They always like to be at a place where fights are going on. They take vicarious pleasure in, putting obstacles in the path of the worshippers, bulldozing the temples and cutting the trees. They are attracted towards the vices and dislike the virtues and are not afraid of sinning.

They always trouble those who are harmless and weak. They are in the habit of making blunders purposefully which will land others in a precarious position. They can even put others or their property on fire just to enjoy their grief. They create situations where others will be forced to fight which they like to watch and then to participate. They are very happy if others are aggrieved. They break the religious norms every now and then. Kindness is a word missing in their dictionary. Their dictionary tells them to do things which are never to be done by a human being.

They are not in a habit to listen to the others not even the Saints. They take pleasure in doing obscure things which would create nuisance. They are extremely idle and don't possess any memory. If at all they worship the God they do it for some gain and threaten the God that if their demands are not granted by him they would do anything to harm the God's reputation!

Their behavior is totally antisocial. They are the root cause of most of the problems on this earth. This is what leads to the downfall of such people and therefore all the more reason to part with it if one has any signs of it.

Everyone has to bear the good or bad outcome of his deeds sometime or the other. The materialistic and temperamental have to undergo the cycle of birth and death. To stop it one requires being wise, calm and being truthful. I have described the signs of the property of truthfulness in the next samas.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – SATVAGUN LAKSHAN (SIGNS OF TRUTHFULNESS AND VIRTUOSITY)

Now listen to the signs of truthfulness and the virtues which are but rarely found. They are needed for, worship, getting over the problems of the family life and even Yogi's need it for achieving their goal. These qualities help in getting to the path of Moksha and the way to the God. They are the beauty of the spiritualism, the pride of the Sages; the vices vanish in their presence. They give the utmost happiness and help in avoiding the cycle of birth and death.

They are the beginning of knowledge and all the good deeds. When they express themselves in one's being he starts to, love the God more than anything else, and behave with utmost wisdom all the time, look beyond happiness and grief.

The people who possess these qualities are, all the time interested in spiritualism, ready to help others, very pure at heart, clean from within and without, studious, induce others to study, ever ready to part with anything they possess for the needy, able to imbibe the preaching of the Vedas and follow them immediately, always on the look out for pilgrimages where they not only visit the holy shrines but renovate those which need it and build hostels for accommodating the poor worshippers free of cost and also schools which teach and preach the real knowledge and prepare big gardens, they make sure that water and other things of daily need will be available aplenty, they are willing to give all that they have for providing food and shelter to those who don't have it and all this is done by them without any expectation from anyone including the God.

They, offer all they have to the God, don't eat anything till they have offered the best food prepared that day to the God, despite being rich consider themselves lucky if they get a chance to do anything for the shrines including mopping the floors and serving food

themselves as they consider anything done with a sense of gratitude to the God is a great opportunity, organize the various festivals and the anniversaries of the Sages and Saints.

They, are very excited to listen to the preaching of the Saints wherein there is praise of the God as they consider the God as an inseparable part of them, brush aside even very important personal work while working for others' cause, never boast about themselves and their achievements, on the contrary they feel elated to do anything for others and for pleasing the God without thinking for a moment even if it involves work which is usually done by the needy and poor as for them everything done in good sense for others will ultimately please the God and this is precisely what they want. They will keep fast to provide food for others or as a prayer to the God, they don't have any addictions and even if they have they leave it at once when they realize that the God dislikes them. They, are soft spoken, never talk crudely rudely or cruelly, follow the rules and regulations of spiritualism and are very happy to keep the Sages, Saints and the Yogis satisfied.

They readily part with their pride and while explaining the spiritualism and singing the praise of the God, Saints and the Guru they almost choke with emotions and forget the presence of their body and mind. Their love for the God is incomparable to anything, nothing can disturb it and it grows further with the passage of time.

They, always talk about the God, serve his worshippers, never care much for their body, are disillusioned with the visible, know that this is all Maya, an illusion, are constantly in search of ways to get out of this materialistic life through the wisdom of realization of the Atman and are bored by the ungainly family life.

They are absolutely annoyed by anything but the God, Guru and Saints. Through them they know that courage can be gathered to fight any sort of difficulties. They are not bound by anything and have a positive disliking for the bodily pleasures. Their love for the God, Guru and the Saints attains such a level that the others think that they have gone mad and even trouble them, yet their love for them goes on increasing rather than the other way round because of the troubles.

They get intuitions from the God himself; their mind is full of the thoughts about the real self and all their doubts vanish. They want to use their body for the cause of others, they are at utmost peace with themselves and forgiveness and kindness come naturally to them. They welcome anyone who visits them and considering the visitor as God they serve him. They never refuse shelter to anyone. They have conquered their desires and lust and also have full control over their senses and their demands. They don't vie for anything except the God. They know that one has to bear one's own cross and also that the destiny can't be changed but can be molded in such a way that whatever it has to offer in the form of sufferings can be born with courage and calmness of mind, a quality which makes them unafraid of any damn calamity.

They are ready to part with all their people, property, money and everything for the sake of the God. Even if they become poor and nobody helps them and are therefore living in utterly filthy environment they still refuse to refrain from uttering the Gods name all the time and also never blame the God come what may.

They behave and work in such a way that even after they have left their mortal body their memory echoes in the minds of the posterity for eons to come. They know what others are lacking in but never utter about that to anyone. They never retaliate even if someone insults them. They rather help the people despite them being arrogant, vicious and unnecessarily and severely critical of them. They are happy in others' happiness and grieve in other's grief. They after being authorized by the Guru and if asked for by others teach them the morals, ethics and rules and regulations to be followed while living in a society and also while

following spiritualism. They leave no stone unturned while helping anyone who needs it by all their means and might.

Shree Samarth sums this samas up by saying that these people have a liking only for the religion and the God and they are happy in that only. They get over all the obstacles in their lives which are destined without much ado because of the possession of these qualities. They acquire the wisdom of distinguishing between Soulfulness and otherwise which leads them to the path of the real knowledge. They get the knowledge of the self by hearing about it, thinking about it and constantly trying to imbibe it. Thus they ultimately get the Moksha because of the possession of these qualities.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – SADVIDYA NIRUPAN (ABOUT GOOD KNOWLEDGE)

Now listen to the signs of good knowledge. They are very good and pure. If you think over them good knowledge literally infiltrates inside you. One who has these signs has them in plenty.

Such a man is very faithful to the God and the Guru, very loving, full of truthfulness and virtues, calm, kind, humble and full of forgiveness. He talks very sweetly and works very zealously. He is beautiful in looks, very wise, strong, rich, ready to help others, utmost knowledgeable, best worshipper, great pundit and disillusioned with the material world.

He is a fine orator, behaves with humility despite his great knowledge, has no desires, he never loses his religious tendencies even if he is a king, is very brave, follows the morals, ethics, rules and regulations of the spiritualism, never leaves the path shown by the elders, eats minimally, doesn't fall prey to any temptations, succeeds in all his endeavors, has no pride in his achievements, always likes to pray and worship the God, is a great philosopher, is not attracted to anything else than the God, has a pious mind, is like a Sage in his behavior, has a most virtuous character, is blemish less from within and without, never makes a mistake but if someone points out one accepts it wholeheartedly and apologizes for that, has an unwavering mind, has the knowledge of Mother Shruti, knows how to make difficult things easy, is highly intellectual, is always on his toes for the vicious around him, can readily gauge any given circumstance or people and is endowed with the power of doing things correctly at a rapid pace.

He knows whom to honor, how to talk in different types of gatherings, is very careful in any situation, is a workaholic, is a Sadhak to the core, studies the Vedas and imbibes their essence, is in possession of the knowledge of the self and has experienced it also and hence is in a position to tell it to others who are eager to listen, goes on pilgrimages, has total control over his senses, talks truth and nothing else and is candid yet soft, firm yet pleasing in his talk, he is a Yogi, has no habits leave apart addictions, has a pious way of living life, doesn't expect anything from anyone for whom he works to show them the correct path and is very kind to the animals also.

He is faultless in his dealings with money and women, his family life is as pure and without a blemish as is his spiritual one. His whole life is inimitably pious, he always thinks about how to improve the plight of the downtrodden, with his sweet talk removes the grief of

others, uses his power to help the good and orphans and becomes a friend of the world on account of his powerful performances in all walks of life.

He is capable of removing all sorts of doubts raised by anyone about anything through his hypnotic elocution. Despite knowing everything he listens to others with due attention. While in a religious gathering he always tries to find the meaning of everything being told by trying consistently to read between the lines. He likes debate but not a construed one. He doesn't want any adjectives to be attached to him. He never expects anything out of any speech or deed, controls his temper exquisitely, keeps jealousy far away from him, is faultless and is committed to all the good causes but is detached from the yield of its fruits.

His knowledge is highly pure and dogmatic and despite being in bliss all the time he never ever leaves Sadhana. He is an embodiment of bliss and is unified with the Parbrahma. He is the luckiest of all because he makes his own luck through constant Sadhana. His blessings never go waste.

These are the signs of a person with good knowledge which invariably leads to the ultimate knowledge and hence should be a role model for all to imitate. I pray God to endow all with such knowledge and urge those who are disillusioned with the material world to pursue it through all their might.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – VIRAKTA LAKSHAN (THE SIGNS OF THOSE WHO ARE DISILLUSIONED WITH THE MATERIAL WORLD)

Now listen to the signs of those who are disillusioned with the material world (Hereinafter referred to as Virakta/i or Vairagya). He possesses those qualities which help him attain the power of a Yogi, become famous allover, realize the goal of life, enriches the feeling of being Virakta, following spiritualism becomes easier for him, his joy of knowing his own self stays forever and the wisdom of Soulfulness or otherwise illuminates the Vairagya.

With the help of these qualities he gains permanent bliss, the ultimate knowledge, realizes the self, gains Moksha, all his expectations vanish as nothing is left to expect and Goddess Saraswati herself talks through him to make his speech the sweetest thing in the world. If you imbibe these signs to the fullest you will also get all these things. Shree Samarth now tells us what a person who is seeking to become a Virakta or having Vairagya should do. He should always keep his wisdom alive, increase the spirituality among the masses, never allow the senses to gain an upper hand, do Sadhana all the time, induce people to worship God, show the people what is it to be in peace with one's own self by setting them an example of himself, make the society aware of the benefits of good deeds, do everything without any expectation of a reward and disseminate the knowledge of the Parbrahma which he has gained through his own experience.

He should increase the importance of religion in day to day life, help in the renaissance of the religion if the time demands, set for himself the highest moral and ethical standards, be very kind, always be thoughtful, increase the specter of his thoughts, be truthful, be highly virtuous, follow the correct path shown by spiritualism, remove the pains and problems of those who worship God, never turn away anyone who has submitted to him, always be very careful, know what others are thinking, study spirituality consistently, be in the know how of everything, be

industrious, use his powers of oration wherever required to emphasize his thoughts for the benefit of the society and make the people happy by removing all their doubts, praise Vairagya and tell the real knowledge about one's own self.

He should encourage and actively organize all the festivals of the Gods and Goddesses with such bounty that even his staunchest critics become his followers and start worshipping God, make piety the way of life for the masses, never lose track of his own Sadhana and purity of his mind, be dogmatic if the need be, make others' life easier by just his company, be very brave, kind and honest, very serious in his behavior, spend his life for others' happiness and be in the company of the likeminded people. He should also possess the qualities of the people who are highly knowledgeable. He should be all for the others but without aligning himself with it, deep inside his mind he should be detached from everything. He should be ever introspective and never have anyone's obligations.

He should be able to gauge the changing times and tides. He should avoid any bias and study all the aspects and facets of knowledge which includes even the modern sciences like Anatomy to Philosophy. He should be very clear in his mind about what is the meaning of the various means such as the Karma, worship, knowledge, hypothesis, involvement and detachment. He should also know and have experienced the various stages one has to pass till one gets to the Parbrahma.

He should get to know of the crafts and the witchcrafts and then accept only those permitted by the religion and the path of spiritualism and real knowledge which he is treading on. He should be a friend of the world, free of everything, possess almost all the qualities imaginable, free of any bounds and try and metamorphose the social mind so that it is inclined towards spiritualism. Shree Samarth says that in a gist he should possess all the virtues get rid of all the vices and he should be able to thrash the dangers encountered on the path of Vairagya.

Shree Samarth says that he has told these things out of his own experience and which he found to be correct after testing them in the fire of life time and again. He wants us to accept and imbibe most of these qualities. He also says that if you don't do that and instead go for the vices your life will be a hell. Such people become in Shree Samarth's terminology wise, literate fools! The signs of them he has told in the next samas.

END OF THE NINTH SAMAS

THE TENTH SAMAS – PADHATMOORKHA LAKSHAN (SIGNS OF WISE, LITERATE FOOLS)

I have already told you the signs or ways by which even a fool can become wise on the other hand now listen to the signs of those who are wise and literate yet behave like fools. These are the people who, have read a lot, are able to disseminate the ultimate knowledge yet are very proud and unable to come out of the clutches of lust, tell the people that after attainment of the knowledge of the Parbrahma you are free to behave in any which way you want making merry, say that worship of the God in the visible form is worthless, abuse the religion and Sadhana, derive great pleasure in criticizing others, are on the look out for the slightest mistake of others, order such things to their disciples which they know are improbably attainable, or would put the disciple in grave dangers, make others unhappy by mere harsh words, are full of the vices described earlier, are destructive, highly temperamental, are always conspiring, are goons in the guise of wise, praise the rich without any reason, criticize things not known to them or books they

have not read, are in the habit of finding minor faults in great works, become bored when someone tries to tell the real signs of wisdom, do all sorts of noxious things out of hatred and jealousy, are never bothered about morals, ethics or justice, are arrogant, aim for unattainable things in the pride that they are greatly knowledgeable and who talk something which is exactly opposite to what that do.

Such fool is a one who, wants to become a good orator without possessing the qualities required for one, talks unnecessarily when none is listening, whose talk is very harming, despite being versatile is highly talkative and disturbs the real orator's speech, talks about the vices of others without paying attention to the vices of his own, even though knowledgeable are useless for the society for the fact that he is not ready to share his knowledge and he can't satisfy the others, despite possessing the ability to attain Moksha remain entangled in the material and organic pleasures of the family life, is very satisfied in the company of women, bares his soul to them, eats or drinks things prohibited by the religion, doesn't know that he is doing things which are going to bring bad name to himself, feels that his body is the real thing and not the Atman, praises everything else but the God, praises anyone who can be helpful to him in his conspiracies, describes the body of women in great details, imitates women, if he is rich considers all others worthless, preaches things contrary to the religious preaching, indulge in astrology which is highly illogical, has never treaded on the path of worship, is devoid of Vairagya, preaches the knowledge of Parbrahma yet behaves totally contrary to it, scoffs at the places of pilgrimage, Vedas and various sciences, is a descendant of the very pure yet by behavior brings shame to his predecessors.

A person of this type is one who, praises the undeserving to serve his own ends and once they are met with immediately turns his back on them and talks derogatorily about them, talks something and behaves to the contrary as a habit with others, respects the family and disrespects spirituality despite knowing the fact, gives incorrect advise just because it pleases as the correct one may offend, leads a dependent life, guises to be a good person in all the aspects but does all the bad deeds under that garb, doesn't leave his blundered path even after knowing it to satisfy his ego, doesn't get rid of his vices though he knows what are the virtues, talks harshly to the Saints and Sages to prove his superiority, doesn't even know what would benefit him and what would do harm, advises people to follow the path laid down by the religion when he himself treads on the path which the religion has forbidden, knows that his disciple has slipped from the path of spiritualism and has even insulted him but hopes not for the disciple but for himself that he would come to him to find that path, can't tolerate others' daily chores or any other disturbance because of the others' bodily demands (even a slight bit of coughing) during his discourses, insults the Guru in the pride of his wealth, doesn't reveal his Guru's traditions and uses his knowledge and spirituality selfishly and in a miserly manner to gain wealth.

These people hate the God despite having failed miserably in all walks of life and in spirituality, all because of their own incompetence. Shree Samarth says that I have told all this with the intention that you would avoid behaving like these people and asks for forgiveness if he has hurt someone in doing so. He also says that greatest of the fools is the one who still believes that all the happiness lies in the family life for it is the root cause of all the unhappiness and miseries.

END OF THE TENTH SAMAS

END OF THE SECOND DASHAK

THE THIRD DASHAK – SWAGUN PAREEKSHA (TESTING THE PROPERTIES)
THE FIRST SAMAS – JANMADUKKHA NIRUPAN
(ABOUT THE GRIEF OF BIRTH)

Birth is the seedling of the tree of grief. The seed of birth is lust which is the root cause of all the grief in the world. It is in the micro form and hence invisible. Birth is the visible form of it. Seedling is the beginning of grief which increases with the growth of the tree that is human life which is nothing but an ocean of grief. Like the ocean the human life is all the time all the while full of the salty water of grief. Birth is a frightening mountain which fills the human life with fright and apprehension throughout.

Vedanta says that birth is for suffering or enjoying (depending on the type of deeds one has done in the previous life) the karma which again is in the micro form which requires the form of the body for this purpose. Birth thence is full of karma. Birth is the mine of sins. Forgetting the God is the greatest sin, remembering him is the greatest karma. God is invisible while the world is visible which so influences the humans that under the force of the visible they forget the God and hence whatever they do subsequently is sin. Birth is the continuous bickering of time for us. Time is the force which changes the visible every now and then putting a new distressful situation all the while. It leads to destruction. Birth is the fruit of lack of knowledge which is the mother of lust which by its presence makes the Atman revolve in the vicious cycle of birth and death. Birth is the lotus of desire which engulfs all those who want the fragrance to be their own but never get it and instead are entangled in the petals of the lotus. Birth is an illusion by which the Atman is put into another illusion of the world. Before being born, the Atman is quite aware of the real form of the self with full clarity of the knowledge, after birth this awareness deserts the Atman and it thinks that this body into which I am born is the real me. Birth binds you to the body with its inherent limitations which force the Atman to relinquish its freedom whereby it lives and dies in a bound state. Birth is the prime reason for death. Birth and death are interdependent and relative happenings. One can exist if and only if the other is in coexistence. Birth is an unreasonable entanglement in the visible. The micro form tries to become visible and hence birth. The visible is highly intricate and inexplicably woven. Once one gets into it he is thoroughly lost in the whole incongruous jumble which leads to boundless grief. Was it then necessary to invite all this? Of course not!

Birth is forgetting the happiness which lies within the self and therefore tries to acquire it through the body from outside and this too becomes a cause for birth. It is full of botheration, apprehension, desires, love of the material things, the feeling that I am everything, the deceit of Maya, the feeling that this body is the real me, the extremes of tempers, all which come between a man and Moksha in the sense that lack of knowledge is the cause of birth which in itself is an obstacle to be conquered on the way to Moksha, and lust. It is responsible for removing the Atman from the state of being the real self and the happiness of that. It is the stamp of the imagination which is the reason for the existence of the visible. It is the happening by which the Atman which is unified with the God gets separated and leads a dual existence which is rather paradoxical for its very existence is dependent upon God but is made possible by the Maya, the creator of all the illusions. Pride leads to birth.

Birth is a synonym for the immense love of the material, organic and sensual pleasures. It is bound by hope which is never met with. Time likes to have the born as its food for survival. Life is the worst period imaginable as, the body calls for all the grief and gets it

too though it may seem to be pleasures on account of the illusion of Maya. It is nothing but the hell in itself. If one tries to know how this body is formed one would definitely know that it is the dirtiest process of all. Right from the formation of the ovum and the sperm through their passage and union, formation of the zygote in the womb its development into the fetus and then the process of labor is most cumbersome to say the least. Throughout this process the body and mind of the mother is severely affected and many a times takes her life away. It is for this reason that the Hindu religion considers the period of menstruation though physiological, as a period which is unholy to make the common man understand what he refuses to by any other explanation. It is misconstrued that the religion calls a physiological thing as unholy but if one looks at it from this angle of making the common man understand the miseries of the female life through a symbolic gesture then one marvels at the kindness and the empathy which is shown by the Vedas and other religious epics. It is needless to say that the product of this unholy process has to be and indeed is full of unimaginable dirt. The body is like a manhole on the drainage lines. If one opens the manhole he would immediately shut it for obvious reasons, in the same vein if one tries to look inside the body from the point of view of pleasures and treasures hidden inside one gets the rudest shock of his life when he can't stand the stench of the dirt and waste inside.

One can clean a dirty place to make it habitable but no matter how many times you wash the body it remains the same dirty one. If one looks at the body objectively it consists of the skeleton, muscles, fat, vessels, nerves, blood (the major part of which circulates as impure one) and various organs and viscera. Looking at them collectively or separately I can't see anyone who would love any of these parts from an aesthetic point of view. In addition to all this (as if this is not enough!) innumerable diseases make it still worse. Human body is a store house for dirt of the dirtiest kind.

Let us consider the various organs of the human body. The intestines contain the dirty matter to be thrown out of the body and also various kinds of parasites and other microorganisms, which do not change, whatever you eat. Of all the organs the head is considered to be the best and the most important. Think about it. Through the nose one discharges the foul smelling secretions, through the eyes in the morning come out solidified secretions which prevent even a proper view of anything, in the morning the oral cavity emanates a horrible smell. Such is our head and we praise it by various adjectives. Does anyone like the fecal matter or the vomitus? Yet it doesn't deter us from our liking for the head and the face. It does seem strange but is nevertheless true. Your kidneys throw out the unwanted salts as urine, no matter what you drink it is going to be converted into urine. Except the mentally perverted no one likes these things but without them life is impossible. If you decide that you won't defecate, urinate or vomit out the unwanted thing you won't live for more than just a few days. These are bare facts about the human body and to say that we love it so much! This is what it is in the healthy state, what it is in a diseased one is for anyone to imagine!

The human being has to suffer indescribably for having come to stay in this jail of the body and the sufferings start right from conception. In the womb as a fetus all the nine openings of the human body remain functionless. It is surrounded by all the contents of the intestines and the kidneys. Nobody knows what the feelings of the fetus (which is the most helpless thing on this earth) are. Every moment it must be an unbearable one for it. Every moment it must be praying the God, "Please relieve me of this horrendous agony. I will never try to be born again if you answer my prayer". But all this is to no avail. Now comes the time of birth. Many of the times the labor is obstructed because of this reason or that. In such circumstances the fetus has to be pulled out of the womb or the mother has to be operated upon. In both the cases there is tremendous

risk to both the mother and the fetus. Some times either of them dies and at others both die. Even at the time of the death none of them remember the God and hence are not freed from the same vicious cycle.

In the womb the fetus emanates an inaudible sound, "So ham" i.e. I am the God because the Atman inside the fetus has the knowledge of the self and knows the form of the self but once he is born he starts crying, "Ko ham" i.e. who am I? His knowledge is limited only to his own body and all the other knowledge deserts him. He forgets whatever he had to endure during the time he spent in the womb and the treacherous path of the delivery. This happens because of the influence of Maya. Despite all this the newborn, his mother and all others are ecstatic over the birth and celebrate the arrival of the new entrant! Isn't it the contradiction and self deception of the highest order?

All the living species have to undergo the same type of grief during the pregnancy. To avoid it one should submit wholly to the God. The worshipper of the God is freed of birth and hence doesn't have to face the stay in the womb. On the basis of his knowledge about the real self he is Virakta of the highest order and hence not involved in any other thing than the God. Shree Samarth says that, "I have tried to explain the miseries of the fetus, now it is up to you to understand the essence of it and whether to avoid it or to accept it".

END OF THE FIRST SAMAS

THE SECOND SAMAS – SWAGUNPAREEKSHA-A (TESTING THE PROPERTIES)

This visible world is the root cause of all the unhappiness. Everyone has to undergo this as after being born he becomes a part of this world. After birth one forgets the treacherous period one had to undergo during the time in the womb. During infancy the child has only one way to express his needs, desires or sufferings of any kind and that is to cry. Even the best of mothers many a time fail to understand what the child needs precisely at that time. This can lead to any unforeseen event yielding unhappiness and nothing else. Neither the mother nor the child is happy all the time all the while. After 4-6 months of birth the child exactly knows the mother and hence cries whenever she is not around. No power in the universe, not even the God can please him except his mother. Even if the mother is annoyed with the child's constant demands and out of that cries upon him he takes the shelter of her only. The child's happiness is totally related to his mother. If the child unfortunately loses his mother during early childhood he looks the most helpless and the unhappiest creature in the universe. This affects the whole development of the child.

After growing in age the child's love for the mother goes on fading. His world expands and he starts developing interest in so many other things. His concepts about happiness and unhappiness change and go on changing with increasing age. He finds the advice of the parents strange most of the times. He increasingly finds it difficult to part with his habits developed over the time in the companionship of his playmates that are now dearer to him.

During this age he is likely to be affected by many things, most of which are harmful. He may suffer accidents, succumb to illnesses and is always under stress due to the thought of how to explain his actions to parents. Added to this, are the derogatory comments of the people. All of this adds up to his misery. After a while the parents just refuse to give in to his

demands or explanations and they either make him understand the importance of acquisition of knowledge or just beat him for the same purpose. If he listens he acquires knowledge and if he doesn't he remains a dud.

Then he becomes young enough to be married and the parents arrange for it with much ado. Now this newly married fellow just forgets what his parents have done for him and falls in love with not only his wife but starts believing in his in-laws more than in his parents who are reduced to mere miserable spectators.

He feels that he is the happiest man on the earth in the company of his wife. In the love for his wife he forgets everything save everything. With the experience of organic pleasure his lust rather than being satiated gets bigger. He loses even the thinking power and the common sense. Every time he looks at his wife he thinks about nothing else but about sexual intercourse with her. Even when he is doing his job for earning his livelihood he constantly thinks about his wife.

He can't tolerate anyone talking anything about his wife. He even throws filthy abuses at his own parents in defense of his wife. He is prepared to leave everything for the sake of pleasing his woman. He forgets his religion and God also for her. He even feels that his wife is next to God if not the God itself. All others except his wife are his enemies. All the talk of anyone except his wife's is nonsense for him. And suddenly sometimes his wife dies. He is now totally drowned in grief. He curses everyone for the death of his wife. He behaves like a helpless child and cries. After some time he forgets this also. Shree Samarth says that human mind is such a thing which can forget anything to meet its organic or material demands, desires and lust. The natural consequence and the right action for this man now is to marry again! He forgets how much irreplaceable he thought his first wife was and loves his second wife even more than the first one! He now starts feeling that whatever happened was for his good and he has now found a far better option than the woman he was unnecessarily grieving for!

END OF THE SECOND SAMAS

THE SECOND SAMAS – SWAGUNPAREEKSHA-B
(TESTING THE PROPERTIES)

After the second marriage he forgets about the grief he had to endure during the first one. He still can't get over the illusion that married life yields happiness. Now he acquires a new trait. He becomes very miserly and is terribly attracted by money so much so that he doesn't eat properly, never spends when it is utmost necessary and tries always to increase his assets. This results in acquisition of all the vices. He doesn't follow his religion and doesn't allow others to follow theirs. He throws profanities on the Saints and the Sages. He neither does anything good nor let anyone do it. Whatever he doesn't like, he not only refuses to accept but makes a mockery of that also.

He refuses to accept the God and naturally his worshippers. He uses his power to aggrieve others and talks rudely to hurt others. He has no moral or ethical values. His pride is sky high. He stops following the religious rituals followed traditionally by his family. His sole aim in life is acquisition of wealth and its magnification. He starts using any means, most of the times unfair ones towards this end. He becomes uncontrollable in his behavior because of the power of his wealth and youth.

His uncontrollable youthful desires lead to insatiable lust and therefore he has relations with many women. For his crimes the law punishes him but that too can't deter him from adopting any ways and means to satiate his devious desires. He loses his power of distinguishing between what is good and bad for he thinks that whatever he was doing was the best! The natural consequence is that he gets afflicted with the diseases because of his frequenting the prostitutes. The diseases make his body gruesome. Yet he continues doing the same things which further damage his body and in youth itself he looks like an old man.

His body which he saw as an asset becomes the greatest liability. Looking at it he develops self pity and now prays God whom he had forgotten, "Please let me die; I can't see myself suffering any more like this."

He loses everything which he so proudly possessed including all of his money which was stolen by the thieves. Just because he prayed God his condition day by day improves and surprisingly for others again he is in a position where he can stand on his own. Yet he thinks that he had risen from the ashes on his own and doesn't remember God! He again starts in the same old vein. He earns some money, some good things for the house and begins his life with his second wife as if nothing had happened except for the fact that both were aggrieved that they had no issue. They try everything for getting an issue. They even go to the witch men and use all types of supernatural powers to get an issue. They pray God promising innumerable things for God (!) if they were blessed. The God finally accedes to their demand and finally they have a son. Both of them are in absolute love with the child. They can't tolerate even the hunger cry of their child and immediately would run helter-skelter to please him. Unfortunately they lose their son due to some unexplained illness. They go mad with grief. They start squarely blaming everyone including the God for their plight and ill luck. After some time they think that they should again pray God, which they do and he being ever so kind blesses them and lo and behold! They have not one but many children.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – SWAGUNPAREEKSHA-C (TESTING THE PROPERTIES)

He then had lot of children with the blessings of God but because he hadn't planned for anything he lost all the money he had and the children didn't get anything to eat. They started begging for their survival. This continued for a while. He was deeply worried. The daughters had grown old and had to be married off. He was at his wits end and short of being driven to madness. He was on the verge of losing whatever respect he commanded in the society. Then he had to borrow money from the lenders by keeping his things as surety with them. This led to him being lamented by one and all. Everyone said that if he couldn't feed all the children he had no right to produce them. Some days went like this and then the money lenders started visiting him for repayment. When this became unbearable he decided to leave the house, the region and go to some other place alone to earn money. He stayed there for two years where he served for people who were undignified. After accumulating some money he constantly remembered his family and went home. His wife and children were in a terrible state and were blaming him for their plight. The take home point is when you can provide your own people everything they praise you and when you can't they blame you. You are condemned to be alone.

On seeing him the family members were very happy. Everyone enjoyed the money for some time and then they started saying that although they are now in a position to enjoy, what will happen when all the money that he has earned is spent? They therefore decided that he should again go back and earn further more. Knowing their selfish expectations he was disillusioned and realized that all the relations are like this only. Your wife will love you till you are of help to her and no more; same is true for the children also. This is the rule of the material life. Once the utility of a thing is over its fate is the dustbin. The fellow was tired with the work he had done and wanted to spend some good time with his near and dear ones but they wanted something else for themselves without any consideration for him. He came to know that laugh and the world laughs with you, weep and you weep alone. He decided to keep aside his feelings and prepared to go back again which was very painful for him but inevitable. At this juncture he remembered his mother and realized that she was the only person who loved him unconditionally but he had ditched her for the very people who were now sending him back to meet their own ends with absolutely no thought to his miseries at all. He felt very miserable that when his parents needed him the most he had thrown them out for at that time his lust for his wife and other women was dearer to him. His friends were no different. He now knew that he had to bear his own cross and it was he and he only who was left to fend for himself. He cursed himself for his own condition.

He did realize all this but yet he couldn't separate himself from his body and its senses and demands and although highly depressed he still couldn't get away from all these illusions and delusions and after crying very loudly for a long while he set out telling himself that crying is not going to solve any of his problems and he had to endure whatever awaited him.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – SWAGUNPAREEKSHA-D (TESTING THE PROPERTIES)

He went to the same place again and started serving the same person. He worked really hard without caring about his body and its needs. After earning enough money he came back to his home and was aghast at what he saw. The area was undergoing a severe drought. Some of his children had died along with their mother and others were but a pale shadow of themselves because of the lack of food. He started to cry again and all of his family members surrounded him. Whatever eatables he had brought were quickly consumed by them but because they had not eaten for days together most of them couldn't digest it and died because of overeating and its complications like diarrhea, vomiting except for a few of them.

Somehow he and the children who had survived lived on the money he had brought till the drought was over. Then there were rains and good times came back or so he thought. He now got bored with the daily routine which he had to do for his children and himself like cooking, washing etc. People advised him to marry again which he willfully did by spending whatever money was still left. Again he had to go back to the same place to earn money for the family. After coming back he saw that his children had grown up and were at loggerheads with his third wife, their step mother. He was as always greatly in love with his third wife but now he had become old. No one listened to him and kept on fighting amongst themselves for the money and the ancestral property. Finally he called some wise men from the town and they distributed the property

amongst all the members equally. For some time there was calm which just the lull before the storm was. All of them now disagreed with whatever they had got and started to fight all over again. When he tried to pacify them the children beat him up. The wife started crying and the onlookers enjoyed the scene! Some wise men amongst them separated the parents from the children and asked them to live in a hut away from the children.

Now he thought that most of his problems were over and more than that he was very happy with his young wife whom he thought to be the most beautiful woman. His lust at that old age made him forget all that he had to endure. Suddenly the enemy attacked that area and they not only looted everything they took away his wife and gang raped her. He was now left with nothing and cried incessantly, "Oh! God, I got old, my children threw me out, all my money was stolen, and I lost my wife, my home and everything, now there is no one for me except you." He had never prayed God on the contrary had considered all the material and organic pleasures as God and now he was remembering him when he had lost everything. He repented continuously.

Now that he was old and there was nobody to look after him his body became a stinking bin afflicted by all the consequences of the old age and various diseases. He was totally dependent on others but nobody helped him as he had nothing to offer in return. They were instead asking, "Why doesn't this useless creature die?" Those very people whom you consider as yours and have helped them at their time of need are the first ones to turn against you, this is the rule of our times and this poor creature was no exception.

The message of the story told by Shree Samarth is that birth is the root cause of all the grief. The time for everybody is very less and therefore without wasting a single moment one should start submitting before the God, pray him and worship him. It is never too late. The repentance which one has during the fetal life is the same as the one during the old age. This leads to another birth and the same vicious cycle. Without the worship of the God this cycle is impossible to break. Shree Samarth says that in the next three Samasas he would describe the three types of troubles one has to endure during the lifetime.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – AADHYATMIC TAP (THE SPIRITUAL TROUBLE)

Shree Samarth says that he is going to describe the three types of troubles that human beings have to endure. After getting the companionship of the Saints his troubles are over and he becomes calmed down. He becomes very happy just because of the time he gets to spend with them. Any medicine will show its effect only on the person suffering from a disease where it is useful in the same vein only that person who has had to endure all the three types of troubles gets to know the true meaning of spirituality and is the only deserving candidate for its fruit, the eternal bliss.

The first type of the troubles is spiritual, the second is material and the third is destined. On being asked by the audience in the gathering Shree Samarth started to explain in details about them. Spiritual trouble is the one which one has to undergo on account of one's body, the various organs and the life inside the body. All types of trouble which the body or the organs and ultimately the life in them; have their origin from the three stages of life. These are the birth, life after the birth and the death. Shree Samarth says that all the diseases whether congenital or acquired, all types of grief due to bodily pain and the pains of grief itself along with the sense of loss lead to terrible unhappiness which makes the live human form horrendously

helpless are the manifestations of the spiritual trouble. One has to undergo this on account of the sins one has done. Shree Samarth says that describing it in any more details is useless as it is the unfathomable ocean of grief and asks us to read between the lines and realize it.

END OF THE SIXTH SAMAS

THE SIXTH SAMAS – AADHIBHOWTIK TAP (THE MATERIALISTIC TROUBLE)

Shree Samarth says that now he will tell about the troubles arising out of materialistic thinking, desire and behavior. The trouble that ensues due to stay amongst all the things that come in contact with you is the materialistic trouble. Shree Samarth has described most of these troubles so that even an illiterate person can understand them. Here they are described in short.

All the troubles that one has to face due to the people in his life, to the living things around him including the animals and the plants and the environment and changes in it and also the troubles because of the material things which he comes in contact with are the examples of the materialistic trouble.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – AADHIDAIVIK TAP (THE DESTINED TROUBLE)

The human being has to suffer the troubles in the hell according to his deeds when he was alive. Men have a tendency to be proud of their powers and in this pride they do many sins which yield the destined trouble.

He does all sorts of unethical and immoral things. The cause of such type of behavior is his bodily power, money power, manpower, political power, selfishness, endless desire and lust. God has laid down the ethical and the moral norms which if exceeded by not only the humans but by the Gods also they have to face the consequences of that in the hell. Hell awaits those who don’t follow the preaching of the religious commandments and don’t worship the God.

Shree Samarth says that in a gist the troubles that one has to endure in the hell are impossible to imagine taking our experiences of trouble on this earth as the gauge. He therefore advises us not to do anything which may lead us to hell.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – MRUTYUNIRUPAN
(ABOUT DEATH)

Death is the only definite thing in this world. Everyone is coming closer to death by every passing moment. Death accompanies us right from our birth. One doesn’t know what is in store in the future. At the destined time one has to die, there is no tomorrow for

death. Death is one of the very few things which doesn't differentiate between anyone, rich or poor, king or servant, owner or worker, knowledgeable or illiterate etc.

No one can avoid death. Let alone the living things death doesn't leave the universe also. There is no way for anyone to run away from death. Even the Gods have to die when their time of death comes. One should therefore have no illusions about death rather one should always remember this fact and utilize whatever little time is left for doing good deeds. One should think that death can take away my body but it can't touch my good deeds which will be remembered by the posterity.

Shree Samarth finally tells that the only people who can live after death are those who have completely and totally unified with the Parbrahma to an extent that they are inseparable from the Parbrahma. In other words they are Parbrahma themselves.

END OF THE NINTH SAMAS

THE TENTH SAMAS – VAIRAGYA NIRUPAN (ABOUT VAIRAGYA)

Hope and love are the handcuffs of this life which bind the Atman with the macro body. They bite it at every opportunity. The pride of the body leads one to hell, involves one in the unreal visible, keeps lust constant forever, doesn't allow the feelings of hatred, jealousy and power to leave the mind, keeps one unhappy, restless, frightful and doubtful and bothered about even the most trivial things. We carry the burden of all this, firmly believing that the life and the body are ours and in our attempt to swim across this life where the burden naturally drowns us rendering our attempt useless.

In this life there is the, darkness of illusions, deceit by the pride, lack of wisdom due to lack of knowledge, all this leading to the firm notion that I am the body which takes you away from the ambit of the God. Those who refuse to leave all this not only live a miserable life but die an even more miserable death whereas those who refuse to believe in these illusions and call for the God cross this horrible ocean of life piggy backing the God. They don't have to face the miseries and grief of the others. God asks for nothing but just faith and the love for him which originates from the faith. If you have faith in God and you love him more than anything else then he comes to your help every time. When you have faith in the God all your thinking, working and speech become an image of the God. Worship of God gives you unending bliss. The experience of the God depends upon your feelings towards all which should be pure, constant and without any bounds. One should never forget that everywhere in this universe God is there, the only thing is that we see everything else but forget to see the God inside it. The path of getting to the God is that of worship.

God bears the weight of all the problems of those who love him. These people get the bliss which is not gettable for the others. God behaves with the people according to what they deserve out of their deeds. He is just the mirror image of you. If you are good he is also and if you are bad he is too. He blesses you in proportion to your worship and love for him. If you totally submit to him then he shows you all the paths and facets and keeps you in the company of the Saints and the Sages so that you get Moksha and reach the stage of Parbrahma. Such blessed people have the power to convert an atheist into a staunch worshipper.

Shree Samarth says that you should consider your body as a medium to reach God. If you are able to do that then you have utilized the body for the right purpose, otherwise you have wasted this birth and body and you will have to be born again.

God's disciple may be poor materially but he is the richest person inside in the sense that he is blissfully unaware of all the problems and grief and is always happy to the core. God takes care of these peoples' families and even gives Moksha to their ancestors. Knowing this and still without expecting anything from the God the true worshipper hates the organic and material pleasures and is constantly in the state of Samadhi although for others he is doing all the things which in fact are done by the God for him! The really knowledgeable almost discard their body for getting the God and those who don't do this just waste their life.

One should never forget that this life is highly unpredictable and hence never postpone doing good things. Otherwise you will be gone forever and who will be there to do the good things for you? It should be always remembered that all those whom we consider as ours remain ours till we can keep them happy, that is they are there for their own self and not for you. The earlier you realize this, the better. Considering this illusion to be true is the sign of a literate fool!

When even our body is not ours forget about all the other things. We have to serve the foolish people for the sake of continuing our life and those of our dependents. Despite knowing that they are fools we have to praise them and be humble towards them. We can't just afford to forget them. Now see the travesty of justice, we never forget these fools but we very easily and readily forget the God without whom we are nonexistent, without whom absolutely nothing is possible. After knowing this if we still keep a distance from the God then only God help us! You hope for anything apart from the God and even after getting that you will grieve. Forget about the so called happiness that it accrues but how much amount of work you have to put in for that? And we do that uncomplainingly but when it comes to even remembering the God our pride which fades in front of our foolish master comes to the fore! Shree Samarth says that if you want happiness and bliss you should be praying Lord Ram forgetting about all else. He also says that I have repeatedly told you about the material and organic pleasures as illusions which ultimately yield grief; it's up to you to decide for once and for all what is good for you and what is not.

After listening to this one of the disciples asked, "Swami how should I behave and work to bet bliss? How would I get God? Please tell me the path to be followed to avoid my downfall."

Shree Samarth told him, "Worship the God with single minded devotion and unflinching faith. It will answer all your questions."

END OF THE TENTH SAMAS

END OF THE THIRD DASHAK

THE FOURTH DASHAK – NAVAVIDHA BHAKTI (NINE TYPES OF WORSHIP)

THE FIRST SAMAS – SHRAVANBHAKTI (WORSHIP BY LISTENING)

Shree Samarth praises and asks for the blessings of the Lord Ganesha, Goddess Sharada and finally the Guru who is even beyond the ultimate Atman and who is the Parbrahma himself. With their blessings he says that now he will be able to tell the nine types of worships which the God likes. These are told by the religious books. The first of these is the worship by listening to the, stories about the God, chanting of religious books and the lectures of the Saints and Sages on the various paths of spirituality like the paths of, Karma, gaining the real knowledge, worship, Yoga and Vairagya. One should also listen to the descriptions of, many amusing things in and about this world, big places of pilgrimage, many types of Sadhana, different types of people and their different ways of living, Yogis, people using mystical ways and witchcraft, many ways of chanting the Guru Mantra one of the ways of which is to keep one's eyes open look in a horizontal line and try to see the Mantra which in fact is nowhere but with immense concentration one can not only see it but one goes into Samadhi (Lord Mahesh had done this), various types of Yogic exercises, anatomy, astronomy (Just imagine that Shree Samarth told this in the 17th century!), geography, biology etc., abodes of Gods, the various sciences including the literary science, musical science etc., the virtues, medicines including herbal medicines and medical science, the happiness in the heaven and the grief in the hell, various philosophies, many paths leading to Moksha etc.

Shree Samarth says that one should listen to all types of things but take only those which are beneficial and avoid those which are detrimental; this is known as the worship by listening. One should also listen to the biographies of the God who appeared on the earth in the bodily form and of his great disciples. By continuous thinking about the self one should find out the invisible form of the God. Both are very pure and of utmost important on the path of attaining Parbrahma.

Shree Samarth says that at the time when the mind of the Yogi starts merging with the universal mind it acquires a micro quality yet becomes very broad which allows him to have control over the elements comprising of the earth. This enables him to have varied powers. These are: Going into the micro form whenever necessary, the art of becoming weightless, going into the boundless macro form, getting anything desired, the state of fulfillment of all the desires, getting control over all the living and nonliving, masterminding all the happenings in the universe, the ability to make anything successful and being anywhere at any given time etc.

The gist of Shree Samarth's preaching is that you should try to become inseparable from the God.

END OF THE FIRST SAMAS

THE SECOND SAMAS – KEERTANBHAKTI (WORSHIP BY RELIGIOUS DISCOURSE)

Shree Samarth says that in religious discourse one should tell the biographies of different Gods in their bodily forms, to stress on this aspect one has to keep on talking continuously about God. For this, one needs to remember the contents and the messages of many religious books. He advises that without religious discourse one can't please the God. To

appease the audience one always has to be on the look out for innovations in his religious discourse. The religious discourse should be done in such a way that it literally attracts the attention of the whole world for which one needs to have an inherent interest in religious discourse.

The Gods like this type of worship. In the present times this is probably the only way to attract and improve the downtrodden. While doing it one should imagine that the God himself is talking from within one's self. With utmost love one should sing the praise of the Gods' indescribable powers. This is not easy but it can be achieved by practice and unflinching faith in the God. The religious discourse should be made interesting for the audience to remain engrossed in it.

Religious discourse should be done in many ways which suits one's style. An orator can do it best but a singer is no less effective if not more as his singing may captivate the audience. Same is true for an actor, dancer etc. The thing to be remembered is that the audience should be made so deeply involved in the stories about the God that they would sing, act and dance and even be moved to tears of joy. In the midst of all this the religious discourser should tell about the real knowledge, Vairagya, morals, ethics, justice, religion, Sadhana and finally the Parbrahma.

The subject of the religious discourse should be according to the situation and the type of audience. Sometimes one has to talk about the bodily form of the God and at others one should tell about the Parbrahma. While presenting the subject hypothesis must be stressed. This requires Vedic knowledge which one must possess. The difference between Maya and Parbrahma should be stressed. During all this one should never ever forget the preaching of the Guru.

One who is always careful and wise knows how to maintain Vairagya and the knowledge about the self. In the discourse nothing which will, create doubt, unhappiness, do injustice or lead to immorality and which will break the Sadhana should be talked. It is an art by itself that despite knowing the bodiless form of the God one should be able to describe the bodily form of the God so eloquently that the audience feels that the discourser is giving vent to their feelings. The religious discourser should be a man who has gained the knowledge through Guru and has the insurmountable experience of the Parbrahma. An experienced orator can maintain the fine balance in his oration regarding the Vedic preaching, the real and ultimate knowledge which will lead everyone in the audience to the correct spiritual path without hurting anyone's faith.

Shree Samarth now tells what can be achieved by religious discourse. He says that it has the power to; dissipate even the greatest of sins, get unified with the God, turn not only the speech but the thoughts also into the purest form, turn anyone into a man with high moral and ethical values and virtues, make the character of a man spotless, make one able to concentrate that much harder, all said and done it is not possible to describe completely what a religious discourse can accrue. The only words to describe it would be that the religious discourse is the resting place for the Parbrahma, the Gods and his choicest places of worship.

END OF THE SECOND SAMAS

THE THIRD SAMAS – NAMSMARANBHAKTI (WORSHIP BY CHANTING GOD'S NAME)

Shree Samarth says that one should continuously chant the name of the God. It should be done ideally all the time when one is awake but if that is not possible then it should at least be done in the morning, afternoon and in the evening.

He advises that whatever the state of mind or the situation one should never leave chanting the God's name. It doesn't have to be taken at any particular time. No time is a bad time for it. It should be done when you are happy or unhappy, without problems or in the thick of them, while you are walking, talking, doing your own business or job, while eating, while enjoying all types of pleasures. You should do it irrespective of the fact of whether you are rich or poor. One shouldn't allow the changes in the circumstances to affect your chanting of the God's name. One thing that people resorting to this type worship forget to do is to continue with it when they become rich from being poor or when they turn poor from richness. This should never happen.

Chanting of the God's name removes all obstacles from your path and it takes you to a higher pedestal. All types of troubles vanish. The only clause for this is that one should not forget to chant the name of the God not only all the time all the while but even while you are dying. The great Sage Valmiki who wrote the great epic Ramayana even before Lord Ram was born chanted his name in the reverse order (which in Sanskrit means, "You die"), but the order automatically got corrected because of the continuous chanting and because there are only two letters in the word Ram in Sanskrit. The greatest sinner of the yore King Ajamel took the name of the God at the time of his death and that too because he wanted to call his son whose name was one of the thousand names of Lord Vishnu, and he was washed away off all the sins! There are so many examples of the worshippers getting Moksha due to just chanting of the God's name, the religious books are replete with them. Even heavy stones and other materials have been able to remain afloat on the water as those using them were chanting the God's name.

The God is highly pleased with this simple method of worship of chanting his name all the time all the while. If you do it throughout your life you don't require any other Sadhana, such is the great importance of this type of worship. The importance of the chanting of God's name can't be fully explained; suffice it to say that even Lord Mahesh could digest the worst poison because of it. Nobody is prevented from this type of worship by the religion. Even the illiterate and fools have benefited from it. This takes you from the innumerable troubles of leading a family life and helps you to forget about the happiness or otherwise that you get from time to time. At the end of it, it takes you to Moksha. Shree Samarth says that I have told this out of my own experience.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – PADSEVANBHAKTI (WORSHIP BY SBUMITTING AT THE FEET OF THE GURU)

For getting to the God submitting to the Guru at his feet by both the body and the mind is the fourth type of worship. This is done for breaking the cycle of birth and death.

Shree Samarth says that this life is like an ocean of grief even if you consider the things which yield the so called happiness. To swim across this ocean safely and get to the other shore where the real happiness lies you require the guidance of one who has successfully done this himself and has helped many others in doing so. That person is the Guru and therefore the earlier you submit before him the better for you. Once you get the blessings of the Guru not even the Gods can hinder your progress. Guru is the ultimate force in this universe. Guru tells you what the truth is, what is good and what is acceptable on the path of attaining the Parbrahma by giving you knowledge about your real self. Parbrahma can't be seen by the eyes and can't be understood by the mind. You can't experience it without freeing your attachment to everything but the God, Guru and the Parbrahma. The feeling that I am nothing but the body is the first and the most insurmountable obstacle. This leads to the pride that whatever is done by the body or thought by the mind is done and thought by me, which further complicates the issue. Once you are able to get over all this and realize that you are just a medium through whom the things are being done you are almost half way through to your aim. Our original state is that of utmost purity, piety and beyond the visible and totally complete. That state is polluted by being absorbed in the visible world which corrupts our original state. In this state we have the illusion that the visible material and organs are the means to happiness which leads to desire and lust. One has to get rid of both the desire and the lust.

Vedanta describes the state of effortless acceptance of happenings either good or bad or happiness or unhappiness without any semblance of complaints whatsoever. It is a state resembling the newborn. It doesn't say what it wants or doesn't. It neither demands happiness nor tries to avoid unhappiness. It is as easily ready for happiness as it is for unhappiness because for him all these things are meaningless. One should try and achieve this state. It is easier said than done. Shree Samarth explains that all that is visible yields neither happiness nor unhappiness because all that is visible is an illusion. Unless the mind is forcefully brought out from this illusion one can't approach all the things with the same response which in fact is no response. He also says that the mind of a common man is in the states of awakening, sleep and dreams. In all of these it is full of the visible. Even the dreams are a reflection of whatever you see when you are awake. Sadhak with the use of Sadhana goes on reducing this visible from his mind till a point where the mind realizes only one thing i.e. I am not the body but the Atman. In this state the mind is aware of the inner self as well as the outer illusion. This state also has to be furthered to a state where both these awareness vanish and the feeling which remains is that of the Parbrahma. In this state the mind vanishes as a mind and the universe merges into the Parbrahma. The real Sadhak aspires to achieve this state.

Shree Samarth has defined science as knowing everything to the fullest possible extent. When it is applied to attaining Parbrahma it means that one should know the Parbrahma by one's own experience and experiments which is Sadhana. This definition and the implication of it very closely match with that of the modern sciences. By application of the science that one has learnt through his Sadhana one should be able to dissolve out the visible in its entirety to get to the Parbrahma. In Shree Samarth's view then, the modern science is also a means to achieve Moksha. Shree Samarth tells that there are so many ways describing how to attain Parbrahma but ultimately every path leads to the same destination of total control over the mind and using the body just as a means and not the end. All this can be achieved only by submitting your own self totally at the Guru's feet who is the Parbrahma himself and hence the best guide to tell where to go and by what route. All the avenues of spirituality become evident and illuminated by submitting to the Guru who is ever ready to reveal the secrets of them. Parbrahma is

indescribable. Even the Vedas and Mother Shruti have shown helplessness in describing it. Then who can show it to you? Obviously the Parbrahma himself and who is the Parbrahma? The Guru is the Parbrahma. He then is the only thing in the universe who can lead you to the Parbrahma. It is futile to search for it by yourself because you will always think about it and when the thought process goes on your body and mind are at work and the prime requisite in recognizing the Parbrahma is that you should be able to forget about both! Therefore Shree Samarth says that without Guru it is well nigh impossible to have even a glimpse of the Parbrahma.

Shree Samarth says that while you look inside yourself you gain the knowledge by seeing it, but being visible all of it isn't the real one and hence not the Atman, leave alone the Parbrahma. It is the first step towards the aim. Then how to look for the real, ultimate knowledge and the Parbrahma? Shree Samarth tells us that you can't see it with your thoughts, eyes no more mattering, you have to merge the knowledge of the religion, the Guru with your knowledge without ever separating between any of them i.e. all of these along with your knowledge should be totally unified and inseparable and then there is no need to see it because you are that thing, the Parbrahma.

These are the ways of getting to know the real self hidden deep inside you. These ways become evident by application of wisdom during Sadhana. They are easier to tread on to if you are guided by the Saints, Sages and easiest if you are guided by the Guru. Once you know the Parbrahma all your illusions are gone and therefore you know that all else is nonexistent and untrue. On the contrary till you believe in the visible you will never come out of the gyrations in the forceful illusions which for you will be the only things existent and hence true, in this situation you never stand a chance of getting to the Parbrahma. Knowledge of the Parbrahma hence depends upon the inner state of the person.

This feeling of unification is the only way to have bliss. There are many facets and aspects of bliss which become a part of us only by serving the Guru. Without serving the Guru and getting his blessings there is no other way to be unified with the Parbrahma. Whatever you learn outside the perimeter of Guru's preaching may give you knowledge to survive in the material world but only the Guru's preaching can take you to your aim. You can't study the Parbrahma as during any study the student and the subject are separate and Parbrahma doesn't accept the separate existence. Sadhana also doesn't yield it because the one doing Sadhana is limited in all aspects, his Sadhana is limited and the period of the Sadhana is also limited, whereas the Parbrahma has no limitations. If we try to achieve the unfathomably unlimited through all these limited resources we are bound to fail. It is the Guru and only him who possesses boundless abilities to make our efforts successful. There is absolutely no other way available in this universe to achieve what a Sadhak desires and is ready to die for. Shree Samarth declares that he has absolutely no doubts in singling out this type of worship as the best of all.

END OF FOURTH SAMAS

THE FIFTH SAMAS – ARCHANBHAKTI (WORSHIP BY POOJA [DAILY SERVICE])

The fifth type of worship is by Pooja i.e. by offering daily service to the God. It should be done according to the religious rituals which require many types of special

utensils, clothes, flowers and jewelry. It should be done by meditating and keeping the God's cast sculptures made of various metals or any other material in the mind.

One should also perform Pooja of the great Saints, sages and of course the Guru. There are many Gods in the Hindu religion and the God one loves most either for personal reasons out of experiences or by family tradition should be offered Pooja with all the necessary things.

All the religious family traditions and the rituals which are being carried out by the ancestors should be respectfully continued. One is not supposed to ridiculously question the validity of the ancestral wisdom.

One is also supposed to visit various places of pilgrimage and not only offer Pooja there but also give whatever one can to increase the beauty of that place or for renovation or for any other cause there which warrants immediate remedial measures. There should be no two thoughts about this. Shree Samarth has given a big list of things which can be served to the God. Suffice it to say that anything useful for the mankind should be considered a good offering to the God as the God wants these things to be ultimately utilized for the poor and the downtrodden.

The real Pooja is done through the body, speech, mind, wealth and ultimately by placing your life at the feet of the God. One should say to the God while offering the Pooja, "There is nobody for me except for you". The same is true for the Pooja of the Guru, in fact even more so. If for some unavoidable reason one is unable to do the Pooja by all the rituals the Hindu religion permits Pooja done through mind. The best way to do it is to imagine that you are following the rituals when you are in fact not i.e. you are not offering flowers but in the mind you tell yourself that now I am offering them to you My Lord. The God and the Guru are so kind that they accept this as the real Pooja.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – VANDANBHAKTI (WORSHIP BY NAMASKAR)

One should submit before the God, Saints and Sages by saluting them as is traditionally done in India for showing respect to elders and called Namaskar. Namaskar should be offered to the Sun and of course to the Guru with full faith and belief. When the Namaskar takes the form of total submission it is offered by fully prostrating your body before the God, the Guru and the Saints and is called as Sashtaang Namaskar.

Namaskar should be offered to Brahma, Vishnu and Mahesh with whose appearance in front of you all of your sins are washed away. The same is true with the Namaskar to Hanuman. It should be offered to great disciples, knowledgeable people, and people with Vairagya, those who have experienced the inner self, Yogis, great men from any walk of life, those who know the Vedas, religious and other sciences, and Pundits. It should be offered with the firm feeling that there is a part of God or the Guru in all of them and by offering them Namaskar one is in fact offering it to the God or the Guru. The nicety of this feeling is that the inner self who is hidden in the visible becomes visible with little effort.

By offering Namaskar one becomes humble, loses pride and ego, is freed from vices, and is able to get forgiveness for even the greatest of blunders and friendly with even with those who unnecessarily think of you as an enemy. The person to whom Namaskar is

offered becomes utmost kind to you. It relieves you off the vicious cycle of birth and death. Even you should also forgive those who offer you Namaskar after realizing their mistakes. Namaskar yields wisdom. The Saints, Sages and the Guru look after you after you offer Namaskar to them and show you the path to the Parbrahma.

Offering Namaskar is the easiest form of worship as you don't require anything for doing it but it should be done with the fullest faith and unflinching belief. Shree Samarth says that it is not only easiest but also one of the great forms of worship as you have to forget about yourself when you bow in front of someone for offering Namaskar and that is easier said than done but when you know how to forget about yourself you stand a very good chance of getting to your inner self and then the Parbrahma.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – DASYABHAKTI (WORSHIP BY SERVICE)

Serving the God is the seventh type of worship. It includes, making all the arrangements for the Pooja of the God, religious festivals, renovation of the places of pilgrimage wherever required, building lodging and boarding places for the pilgrims and the disciples, keeping all the existing things as they are even if it demands a lot of hard work and expenditure, expending on purchasing many new things for the God, beautification of these places by all the means possible and in consultation with the architects and decorators and many such things which if one starts to do will consume one's whole lifetime.

One should, have utmost respect for all those who visit these places of worship of God, be ready to serve them by all the possible means. While celebrating the religious festivals one should do that with such grandeur that all should look in awe and almost disbelief that it is really a religious festival and not some personal celebration by the very wealthy. All this should be done not to show your wealth but that of the God and despite this one should never feel belittled in doing anything which may seem below dignity to others, which is rather foolish as there is nothing below dignity when you are serving the God and if there is some such thing then it is this very feeling. Everything that is done for the God should also be preferably made available to the worshippers and the disciples. They should be honored lavishly to the best of one's capacity.

The servant of the God should be, very kind to one and all, considerably considerate towards all, always thinking about the others' happiness. This is what is known as the worship by service. If one is unable to do it personally for obvious reasons then he should do it by constantly imagining about it which is the mental Pooja. The things described above for the worship of the God are totally applicable to the worship of the Guru as well.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – SAKHYABHAKTI (WORSHIP BY FRIENDSHIP)

One should make friends with the God and bind him with the friendship and love. For this one should behave as the God wants one to. The God likes, to be worshipped (Not for his sake but to further the Sadhana of the disciple), the disciple to realize that

they are not the body but the Atman thereby he forgets about his body and concentrates on the God, the disciple to have no doubts about his existence and a firm faith in it, the disciples to love the spirituality so that they go about it with persuasion and perseverance, to be remembered all the time by any ways or means like, chanting his name, religious scriptures, reading about his life, books about him, performing his Pooja, offering him Namaskar whenever possible, serving him with all your might, singing songs of his praise, listening to the stories about him which automatically gives you the company of the story teller who is invariably on a higher stepping stone towards Moksha, all this helps in making your mind pure, this leads to a state where you are involved in the chanting of the God's name deep inside your mind, and other forms of the worship outside, the God also likes divine singing. One should consciously start liking what the God likes and with this practice he would subconsciously start doing that. The advantages of doing this are many, the most important being, when the Parbrahma appears in the bodily form the disciple can communicate to him in a better manner. The nicety of the various types of worship is that it teaches how to utilize the humanitarian in us for getting to the God.

To get the friendship of the God one has to relinquish the bodily pleasures and even the body too if the need be. It is selfish to say that the God is for my happiness, this feeling has to be rid off, rather one should always say and feel from deep within that I am for the God. That is the sign of the true worshipper. The real friend of the God always, thinks about him even when faced by adversities, is bothered about how to increase the popularity of the God, spirituality and the ways to attain him, behaves in a way which by itself is evident of his ways of keeping the God at the center of everything, concentrates all the forces of his life towards the path of the God, never hesitates to even part with the most loved ones for the sake of the God, all in all Shree Samarth says that one should be ready to give away everything that one has including one's own life for the sake of attaining the friendship of the God. There is nothing like partial friendship with the God, there is no place for selfishness in this relationship yet if one is ready to call him with all his might notwithstanding and with only the yearning to be with him then he is the most easily available costliest and most sought after friend.

Being a friend of God is a very tender and lovely feeling which like any other love is full of sacrifices and is therefore capable of changing one's views on morality and ethics. God should be considered as one's own life and what one does for keeping one's life going should be done for God also. With the furtherance of this feeling God becomes your life and vice a versa to an extent that one doesn't understand whether one is for the life or for the God. This is the ultimate feeling in love and when one has this towards the God then his friendship and love for the God has reached the final frontier, the zenith and the altar of it. If one loves the God with this much intensity the God too starts to look after him with the utmost care. All this is like the echo, you submit everything you have to the God and the God will not only give everything back but all that is unimaginable in any type of friendship and love.

If your feelings towards the God are so much intense that you have forgotten everything else but him and if there is no one but God for you then he is the most readily available friend, philosopher and guide who comes to your help without being called for at the right time and the right place. If you are bored with him he too is. It therefore is reciprocal, but nobody should think that this is another give and take business, rather far from it. Here, the God when loved and made a friend never asks for anything despite being given everything and not only gives all the offerings back but gives far more than that. If you are bored with him he won't take the offerings, he will still give those back and even help you when called but he may not come to your rescue without you calling for him. He is just thirsty of the water of love. His love towards us isn't

diluted by our love for him or otherwise the only difference is the subtle one of helping you by knowing when you need it (In fact it is needed every millisecond!) and doing it when asked for it. It is then in one's own interest to love the God as one is never the loser in this love. Never try to be smart with him on the context that you have fooled the whole world. You can't do it to him as he is the only one who is the one deep inside you and knows more about you than you know yourselves. The more your love for him becomes free of all the impurities the more he is there for you. It is futile to blame the God if small or even big things don't go the way you want them to. Wait, patience is the key. This patience comes from the feeling that though the things are seemingly going topsy-turvy the God is there to rectify them when he feels that the moment has come to change the course of things and anyway if he doesn't then what is the point in blaming him for something which he is not responsible for? You are the fortune yourselves and it is your doing or undoing which makes or breaks it. Blaming the God for your failure is utter nonsense. If you rather start loving him more at such times then the God never ever leaves you. It is just a sort of a test to evaluate your faith and belief. Once you meritoriously come out of this test the God and all the possible happiness in the Universe is there for your taking.

The friendship with the God should be clung to with all the wisdom, unflinching, unwavering faith and should never be allowed to slip out of the grasp come what may. The faith should be true to your heart that the God is everything for me. This love can't be shared with other loves to which one has to bid adieu. Shree Samarth means that one is bound to get attached to many people and material through constant contact and this attachment leads to love for them which have to be shed for the love for the God. Shree Samarth is also highly critical of people who just say that the God is the only one meant for them and others don't matter, but it is just for the sake of saying and there is neither faith nor belief in the God. It is these people who have diluted the spiritual ways and they utilize this as a guise to lead a family life which in fact should be the other way round that is the family life should be utilized as a means to the spiritual one. He also says that whatever you desire may not necessarily be fulfilled by the God and he is under no obligation to do anything for you. In such cases these people become angry with the God who they use to satiate their desires. This type of worship has to be abhorred as it is of the meanest kind. Contrary to this all that happens should be accepted as the will of the God and one should remain happy all the time gleefully anchoring not only to him but whatever is sent to you by the God. If your attitude is like this then the God will certainly do things for your sake. As said earlier he takes small examinations or tests to verify your belief and faith in him. The unsaid meaning of this is very wide and the philosophy behind it very deep. The God himself always pulls all of us towards him; we don't realize that because we don't think like that. If we decide to accept all the things in the life without discontent we will automatically reach the God even without any effort. One should be always very happy in the state the God has kept him. This is total submission to the God and those who can do it experience that even the most unimaginable and unasked for things are being done by the God for them. These are not bookish flights of fancy but the real life experiences of the Saints and the Sages. God is the ocean of kindness in comparison with which even the mother's love also pales into insignificance.

One who submits to the God totally is looked after by him in all the imaginable and unimaginable situations. God is even slightly biased towards the poor, the downtrodden and the orphans (Not necessarily the literal ones but including the ones who have many people around but know that all have gathered around him, licked him short of death for pure selfishness). The only clause is that all such people should submit totally to him rejecting everything offered by others with the full knowledge that only God can save them from their

perpetual problems. This feeling should come from within the heart and with uttermost subjugation. If this is done in the right earnest the God does save them from all.

The rule here is that the number of times the disciple remembers the God is directly proportionate to the times that he comes to your help. Don't confuse this as a give and take business. It is only too evident that the God asks only to remember him and not anything else and is prepared to do yeoman tasks for you in return.

God knows how to further the friendship with the disciple as he is also thirsty for this unique kind of relationship. That is another great reason to be in contact with the God through his friendship consistently. Once one develops real love for the God it never diminishes, on the contrary it goes on increasing to an extent that one ceases to be a separate identity from that of the God. This is the ultimate stage of worship through friendship with the God which yields the Parbrahma. It goes without saying that whatever has been said about the God is applicable to the Guru as well.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – ATMANIVEDANBHAKTI (WORSHIP BY SUBMITTING THYSELF WHOLLY TO THE GOD)

The ninth type of worship is submitting yourself totally and wholly in all aspects to the God; leaving everything to him as far as you are concerned. There are three things involved in this. When you give your all to the God you do so with utmost love and respect. Once you give anything you consciously break all the attachments with that and then you just forget about it and are not bothered about what happened to it afterwards. You have to find out what has made you as you are, after this expedition of finding out the basic and eternal things which have made you, you land up with the fundamental elements which explain to you what is meant by submission to the God.

Shree Samarth says the contradiction in being a worshipper of the God despite fully rejecting the dual existence of the God and him may confuse you but hastens to explain that this contradiction is philosophically untenable. This confusion may stem out in those who have taken the worship only superficially and have never thought over it deeply enough. The answer given by Shree Samarth is by no means easy to understand but if one applies the philosophy of the Soulfulness and Soullessness then one knows that one who is not any different from the God is the real worshipper and others are simply and plainly not. Then where is the question of duality? To understand this fully one has to think and ponder over the theory of Soulfulness and Soullessness. This is called as comprehensive explanation of the basic principles.

To know this theory and imbibe it one has to realize what is meant by God through his own knowledge and application of it. One has to find out the real him hidden deeply inside which is a must to understand the unique two way equilibrium existing between the real worshipper and the God. Shree Samarth is almost adamant in this respect that one has to literally step upon the innermost labyrinths of mind to know who he really is with consistent efforts paying no attention to failures in doing this which are ever so common. Once you acquire this knowledge the knowledge about God just awaits you by the side. The most frequently asked question in spirituality is, "Who am I?" which seems like any other easy query but is so very difficult to answer in the sense that even the most wise and knowledgeable have to spend many lives in finding out the correct answer of this oft repeated question. For this one has to dissect the

basic elements of life, find them out and reveal the hidden meaning of them coming together in the making of you. When you get to that meaning which now no longer remains hidden you immediately realize that what you thought you were is rubbish and the real you is something absolutely different. Shree Samarth gives an explanation to this as well. While comprehending different elements you experience that they go on canceling out one another if you are really persuading them by getting after them, after this series of cancellations what remains is nothing but the Atman which is the real form of you or everybody. The root cause of confusion is because we firmly believe that I am my body and my mind and collectively forget the Atman. Vedanta tells that the body and the mind are made up of the five basic elements which have created all the rest of the things in the universe as well. At the beginning of the universe the first thing that was evident was the gaseous state. This gave birth to immeasurable energy which converted the gases into various liquids and water which in turn was responsible for the creation of the earth. When the universe starts disintegrating this sequence is exactly reversed. Earth dissolves in the liquids, the liquids get converted to gases consuming energy and the gases just vanish in the unlimited skies. (Mind well this explanation of the origin and end of the universe has been given by the Vedas thousands of years back!) This universal rule is applicable fully to the human body and mind. When we start our excursion deep inside us all these five basic elements in the macro form vanish into the micro ones which along with the mind disappear into the original Maya which as has been oft repeated is nothing but an illusion. Therefore the thinking that I am the body doesn't hold any water when confronted with this philosophy. The complete and total disappearance of your own bodily and mindful state is the real submission to the God.

The entire visible universe is made up of the five basic elements or principles cited above. If one tries to evaluate them critically by application of the spiritual wisdom all of them disappear signifying that they are untrue. What remains afterwards is your real self, the Atman or in other words the Parbrahma itself. When this is the reality where is the place for the feeling of being "Me"? The real and true basic elements are only two, the God and the feminine part of the Parbrahma which originates after the Parbrahma gets the feeling of seeing itself in all the possible ways. There is no place for your "Me" in this setting too. This baseless sense of pride about the body and mind should be shown the door at the earliest. Submit all that is visible in this universe to spiritual analysis and you will get nothing else but these two basic principles.

If one starts to look at this universe as an unbiased observer keeping your real own self as the witness you feel that even these two elements have disappeared and what remains is the pure Atman, the feeling of which if kept uninterrupted dissolves your state of being a witness too. Hence one comes to know the reality that at the time of origin and after the destruction of the universe only one thing is present and that is the Atman. In this scenario there is no place for anything else, your body and mind are too small things to even merit a mere consideration. The Atman is ubiquitously omnipresent in the universe. It is full of happiness and bliss and Mother Shruti says that she is nothing but the Atman. In essence the real Me as thought by everyone is not only present in you but is there everywhere, encompassing and enveloping everything with its utterly blissful state, very happily unaware of the pride or any other feeling of the body or the mind.

The oft repeated question that troubles everyone and especially the wise, "Who am I?" if directed at the Atman or the Parbrahma the only answer given is, "You are "Me" and I am "You". You have to read between the lines to get the real meaning exquisitely hidden in this answer. Shree Samarth says that the Atman is not subject to any description as no description can stick to it. There is nothing which can separate the Atman from you except your own illusion. This bond is so unique that in the pure state of the Atman there is no existence for

either the state of duality or any other contrary state. We are in the habit of saying that Atman doesn't ever accept either of the states because we unfortunately live and understand only the kingdom of duality otherwise in reality the Atman neither accepts nor rejects any state, it is too far beyond all this play of words to fall pray to any adjectives or superlative explicative. It is therefore never too late to discard the pride of the body and mind as the fruit of this highly difficult exercise is the implicitly blissful Atman.

Atman is the most complete entity in the entire universe. It is the only thing which is devoid of any describable properties. We know all the things and call them so because we are in the habit of knowing by the properties whereas the Atman doesn't know anything like properties or a lack of it, this state of lack of properties is beyond our imagination where the Atman resides in its most blissful state. Upanishads say, "You are that" or "You are the Brahma". If one is capable of reaching all the three states in this Great dictum of the Upanishads and leaving them behind one reaches the Atman which is again blissfully unaware of anything different from it. By this Shree Samarth means that if you can conquer the "You" deeply hidden inside the obvious you, the "Sense of time denoted by the fact that you are" and even the state of "Brahma" then you are destined for the one and the only Atman with which you become unified for ever. We have to remove the baseless belief that we are the live forms from which the God or the Parbrahma is something entirely different to reach that state of the Parbrahma by insistently telling ourselves that I am nothing but the Atman and hence the Parbrahma. To achieve this one has to consistently believe all the time all the while that I am the Parbrahma into which this "I" has to be dissolved. Once this is achieved there is thus no place for any difference between you and the Parbrahma for ever.

Shree Samarth now tells the gist of what he has stressed upon in this samas. One is constantly engulfed by the illusion that I am this body and the mind inside it and hence I am different and independent (The feeling of difference indeed leads to dependence!) is untrue and the only truth is that the worshipper and the God are no two different entities but two sides of the same coin. Total submission to the God forgetting everything else forever is the key to eternal bliss and the worshipper when he gets this key always likes to have it with him till infinity for the unending bliss it yields despite preferring to call himself as only the other worshipper of the Almighty, knowing from within that he has finally united with the God or the Parbrahma. He may get this key by attainment of the real knowledge or by total submission to the God or by any of the other types of worship described hitherto, but the opened corridors are of eternal bliss and nothing else. Shree Samarth says this but yet mentions that the worship by total submission to the God is by far the best for obvious reasons as it can be performed only after you have been able to attain the real knowledge and are prepared to pursue further for the Parbrahma. In fact Shree Samarth says that though you will get to the God by other types of worship as well you can never be blissfully unified with him forever without your total and complete submission to the God. He warns that without it you may have to undergo the dreaded cycle of birth and death again and again. He also tells that the type of Mukti it bestows upon you is the most complete one which remains there even at the time of the wholesome destruction of the universe. The other three types of Mukti are liable to be destroyed at that time. He mentions that the first type of Mukti is found in getting the constant companionship of people amongst whom the God resides with a describable form of life, in the second type you get so close to this live form of God that the Almighty carries you in some form everywhere he goes, in the third type you almost become a demigod or a very affable and most preferred servant of the God (Service of any kind to anyone is placed on a very high pedestal by the religion), the fourth one is the most complete one wherein you lose the sense of the body, the mind

and all the feelings associated with them to unify with the God. All these types of Mukti are there for your taking when you worship the God with all your might.

END OF THE NINTH SAMAS

THE TENTH SAMAS – MUKTICHATUSHTYA (FOUR TYPES OF MUKTI)

Shree Samarth says that the Parbrahma is expressionless and formless. There is no place in the Parbrahma for this visible illusion of the universe. From the original Parbrahma a wave of pride emanated which gave rise to the five basic principles or the elements, a process described in details in the tenth Dashak. This wave was very powerful which gave rise to the biggest ever luminescence from which water was formed which is found all over the earth. The earth itself is protected by the masters of the eight directions. There is a big mountain at the center of the earth which supports the earth. Then he describes two of the most revered places in India, the Badrikashram (Badrinarayan) and the Kedarnath as the places where the Saints and Sages go to breathe their last so that they stand a better chance of getting to the God. (People in Modern India visit these places very religiously) Then he tells that there are three great mountains; each of them occupied by the three most powerful Gods of the Hindu religion Lord Brahma, Lord Vishnu and Lord Mahesh. The place of Lord Brahma is called as the place consisting of the truthful people, that of Lord Vishnu the Vaikunth and that of Lord Mahesh the Kailas (This Mountain now is in China and is called so whereas the other two haven't yet been found, which might be in some as yet unknown terrain of the Himalayas) He describes these places as Heaven. (Any place in the Himalayas is still known in India as heavenly and is stamped and acknowledged by foreign visitors as such). All the Gods stay there. He says that words fall short if one tries to describe these places and the people inhabiting them.

Then Shree Samarth describes the first type of Mukti as that one in which people, who worship the God traditionally worshipped by their ancestors; get to stay with that God. Getting to live alongside the Gods in their own land is the second type of Mukti. The third type of Mukti is the one where you get the form of the God so that you become a demigod yourself. In all these types of Mukti you get a chance, and just that, but you aren't unified with either the God or the Parbrahma. The time period for which you get this chance is proportional to the amount of good deeds you have done when you were alive and once that is over you are born again to undergo the same cycle of birth and death once more or may be for many more times. You do enjoy the heavenly pleasures but for a limited time. Therefore Shree Samarth says that all these three types of Mukti are subject to destruction whereas the fourth type is everlasting. In short he means that if your worship hovers around only in the perimeter of the Maya, the expressed or the visible and you never acquire the real knowledge then you get any of the first three types of Mukti after death. At the time of destruction, the whole universe is destroyed along with the Gods and that being so when the Gods themselves are subject to destruction the first three types of Mukti being related to God are also liable for destruction and hence are short lived. The only thing that is never ever destroyed is the Parbrahma and therefore constant yearning for the Parbrahma and the aim of becoming unified with it after the unification with the God leads one to know thy real self and be for ever in the state of remembrance of that Atman and/or the Parbrahma; yields the fourth type of Mukti which is ever lasting as is the Parbrahma. In this Mukti you become finally united with the

Parbrahma by dissolving all that makes "You". All that is describable is destructible and all that is indescribable is indestructible. Worship of all that is describable hence yields the destructible form of Mukti whereas worship of the indestructible, The Parbrahma yields the indestructible form of Mukti. One can understand the intricacies of all this only after getting this knowledge from The Guru.

END OF THE TENTH SAMAS

END OF THE FOURTH DASHAK

THE FIFTH DASHAK – MANTRANCHA (OF MANTRAS)

THE FIRST SAMAS – GURUNISHCHAY (DECIDING ABOUT THE GURU)

Shree Samarth first hails the Guru by praising him no ends barred. He says that the Guru is forever totally and completely satisfied and hence there is no question of any desires as he has won over the desires comprehensively. He is the best of everything that can be found and imagined in a human being. He is the Atman residing inside everything and everybody. He being so is utterly indescribable by any words of any language by anyone howsoever skilled he may be.

The form of the Parbrahma which even the Vedas find difficult do describe, beyond words and almost improbable to acquire or at least highly difficult to acquire is made readily accessible to the disciples provided they go on the correct path preached by the Guru. Shree Samarth says that the disciple is enabled by the Guru to acquire the Parbrahma and to unify with it which is the closely guarded secret of the Yogis, where rest and peace come to finally rest with and be utterly peaceful and which renders the disciples' life free of problems. Shree Samarth has told some very precious things here. The unattainable Parbrahma is made accessible to the disciple in its entirety, the Parbrahma is highly intricate in nature and yields utmost satisfaction and bliss, the disciple becomes the Parbrahma himself and there is no place for grief in the life of the disciple. Now the listeners request Shree Samarth to tell about the Guru-Disciple relation in such a way that they who want Moksha will be able to submit to the Guru.

Shree Samarth tells the importance of the Brahmans (The community of the Priests) in the society who had taken pains to keep the religion, the religious traditions alive and who were responsible for taking the Vedas from their creators who were their ancestors, the Rishis into the modern era by literally reproducing them verbatim over thousands of years. They were ruling the roost and unfortunately some of them had taken the path of resistance to the great Saints and Sages who were doing their own job albeit in an easier language understood by the masses. This resistance led to a surge in the society against the Brahmans who couldn't read the mind of the society and hence fell apart from the 19th Century onwards. Shree Samarth pays respect to this great tradition which sadly missed the mark yet despite their dominance during the time of his bodily presence (During the 17th Century) and also despite the fact that he himself was a Brahman he very subtly but candidly says that Brahmans are great but may not be the Gurus he was referring to because the real self or the Atman can be achieved only after the blessings of the Guru who naturally thence should be having the fullest knowledge and experience of the Atman and the Parbrahma and such a person need not be then only a Brahman. These thoughts may now seem to

be afterthoughts but one is left singing the praise of Shree Samarth as he had done this during the era of Brahman dominance, which demanded courage of the highest order and preparedness for any eventuality. He further says that without this knowledge of the Atman you are again drawn into, the cycle of birth and death, endless grief, drowning in the untrue ocean of the visible and therefore to avoid all this it is a must to submit to those Saints and Sages who have the knowledge of the Atman and the Parbrahma.

Shree Samarth says that many people do a lot of things (He has given a list of them) very religiously and very rigorously too but they fail to get beyond the feeling of their body and the mind because the very reason behind there doing is some expectation which may be fulfilled to some extent by the God as a reward for their hard work but they can't ever hope to even have a glimpse of the Parbrahma for the first requirement there is the avoidance of the feelings of the body and the mind. He says that all these things may be great deeds indeed from the religious point of view but they are futile as far as the ultimate knowledge of the Atman is concerned. If someone does a great deed which for all may be beyond the flight of fancy but if that has been done with an expectation, say, he should get an entry to the heaven after death; then the God might do accordingly and allow him in the heaven but that is a sure way of inviting another birth and death cycle because the deed was done with some expectation of the fruit whereas in the territory of the Parbrahma there is no place for such deeds and the people doing them. Shree Samarth further says that if someone works very zealously throughout the life and gains all sorts of knowledge of all the possible things he still remains quite distant from the knowledge of the Atman which can be attained only through the Guru (The reason being only the Guru has the capacity to tell it and the way to get it as he has treaded the correct path and achieved the desired and destined aim of unification with the Parbrahma). The crux of the matter is all the deeds done within the spectrum of the visible will yield only the visible fruits and one has to go far beyond this visible spectrum to achieve the invisible, indescribable and the indestructible Parbrahma. Everything done within the spectrum of visible thus may yield you either the heaven or the hell depending upon the type of work done by you but never the Parbrahma which remains as elusive as ever without the blessings of the Guru.

Shree Samarth says that without the realization of the self every so called deed goes waste. All types of knowledge without the knowledge of the self are no knowledge. Your every deed should consciously be done with the motive of attaining this knowledge of the self otherwise you unnecessarily bear the burden of doing these deeds. This is easier said than done and therein is the importance of the Guru. Without the blessings of the Guru you may most probably wander all over the place yet won't find the aim just as a blind is always likely to lose his way if he doesn't ask for any help for him from anyone. The Guru gives you a totally different vision from what you had till then. This is the vision of one who is in search of the real self, the Atman, the Parbrahma. The meaning of Guru's blessing is nothing but the fact that he metamorphoses the disciple's thought processes which were till then centered on the meaningless, nonexistent conglomerate of body and mind to a focused view targeting only the Atman and the Parbrahma where he finally realizes that everything is but one, the Atman, the Parbrahma. This is a totally selfless point of view given by the Guru which is so obvious in most of us by its conspicuous absence. This view thus can give you nothing but happiness. If there is no Guru the vision remains myopic leading to a mere wastage of the life so kindly offered by the God, a life full of grief and an ever restless mind.

When the Guru blesses you, all your grief is gone for ever and you become capable of having the God by your side all the time. All the great Saints, Rishis and Sages of yore could get the knowledge of the self only because they had served their Guru and were blessed. Even the Gods like Lord Ram and Lord Krishna served their Guru as any other disciple should. Finally Shree Samarth says that those running this universe like Lord Vishnu, Lord Brahma and Lord Mahesh too serve their Guru and ask for blessings and never boast of their powers. Anyone desirous of Moksha should be on the lookout for the Guru without whom getting Moksha is well nigh impossible. Shree Samarth says, "If you now ask me to describe such type of a Guru, he isn't the sort of a person readily available under the so called garb of being a Guru, but is the one and only who is capable of delivering to you the knowledge of the self or the most pure form of knowledge which I am going to describe in the next samas".

END OF THE FIRST SAMAS

THE SECOND SAMAS – GURULAKSHAN (THE ATTRIBUTES OF THE GURU)

There are some people who do a lot of things a common man thinks impossible to be done like hypnotism, using mantras for getting the desired things etc. These are mere masters of illusion creation who use their so called art to meet their ends and are if anything harmful to the mankind. Some people get into their trap and think that they are the Gurus. It goes without saying that they aren't. The Guru is the one who is capable of taking the disciple on the path of Moksha. Shree Samarth says that all those people who teach us about innumerable things including our teachers of various disciplines and our parents are thought to be The Gurus but again they are incapable of leading us to the Moksha. The Guru is the one who preaches about the knowledge of the Parbrahma, removes the darkness of the lack of this knowledge and helps in unifying our soul with the Parbrahma.

After birth the life in the body seems to be detached from its creator, the Parbrahma. Maya is responsible for distancing the soul from the Parbrahma by putting innumerable obstacles of the visible. The Guru bridges this gap. One is totally engulfed by the feelings of the body and mind which constantly yield grief. The Guru shows the way to overcome this attachment with the body and the mind. One by himself is unable to get detached from it because of the lack of the knowledge of the correct path. All of us, the rich and the paupers are running after the desires and lust which are unending but we can't stop running after them by ourselves as we are unaware of the means to stop their powerful flow, the Guru knows it and bares it all for us. Lust and desire originate from lack of knowledge and lead to devious deeds which become a reason for another birth, the Guru imparts knowledge which breaks the further sequence of events. Guru goes step by step, he first tells you the knowledge in words then tells the hidden meaning of them i.e. the Parbrahma which is all pervading in us, which is in fact your own self, so the Guru finally makes you realize that It is in You! You are bound by form, mind, space, time etc. whereas the Parbrahma is boundless. The Guru turns you into the Parbrahma just by his preaching, puts an end to all your grief which only he can do as his powers are backed by his Herculean worship through which he can get anything done by his mere words which are so mightily powerful that they can enter your microform and even change everything inside you that requires modification in order to reach out to the desired goal. Can any modern science do it? The answer is quite evident and emphatic, No! Such are the profound powers of the Guru's words.

The knowledge about the Parbrahma which is hidden inside the Upanishads is fed to the disciples by the Guru in quanta which are digestible according to their capacity as is done by the mother while feeding her infant. The knowledge of the Parbrahma may it be derived from the Vedas, religious scriptures or the Sages, Saints or Rishis is the same and so is that of the Guru. The Guru removes all the doubts, behaves as he preaches and always talks the truth i.e. the Parbrahma and nothing else. He is not the person who will talk anything which comes to the mind without giving it a second thought; in fact he does talk through his mind where only the Parbrahma resides. When we say that he is not bound by anything it doesn't mean that he lets go his mind rather contrary to it he has by immense efforts learnt to control his mind and directed it towards the Parbrahma for ever. Those who don't teach the disciple how to remain in Sadhana and how to control the organs should be immediately shown the door.

He is the Guru who explains the real knowledge, imparts the ultimate knowledge and tells the ways to control the organs. In reality there are many people who call themselves as Guru but use their position to get money from the disciple, behave in the way the disciple would like for meeting their ends, keep their disciples happy for providing everything to satisfy their desires and lust. These people aren't just the Gurus but are scoundrels in the Guru's garb. Shree Samarth is so candid that he has used choicest expletives for these people. These people can even extract money for treating seriously ill patients without the knowledge of medicine which results in the loss of life and money. They should be abhorred and despised. Because of these types of people we rather go away from the path of spiritualism and to that of the selfishness. Therefore while choosing the Guru the disciple should indeed be very careful and submit to only the real one who is Parbrahma personified from deep inside and in day to day behavior is like the staunchest Sadhak. Lack of either of these qualities isn't helpful to the disciple to pursue the chosen goal. Shree Samarth ruefully asks us to abandon those so called Gurus who involve the disciples in the experience of the distorted abstract because their knowledge is limited to that only.

The person who is nothing but the religious science, ultimate knowledge about the self and all the attributes of the Atman himself personified is the real Guru and those aspiring for Moksha should submit to him. Some people have the oratory to describe the hypothesis of non duality exquisitely but are terribly attracted towards the organic pleasures; such ones aren't the type we should be looking for. Here Shree Samarth implies that oratory is the expression of the intellect whereas living according to the preaching of the Vedas doesn't stop at the intellect only but requires total submission and dislike for the body mind intellect conglomerate, if one doesn't have the first it doesn't matter but one must have the second for the chosen goal.

On the other hand some people have the art of making their subject highly interesting with apt examples which the audience likes to hear but without the knowledge of the Atman this art is rendered hopeless. Some have the habit of telling about the impossible things made possible by the Saints, Sages and Rishis and the audience is spellbound by such things and unfortunately their attention is diverted to them thereby forgetting the real power of the Great Men which lies in their knowledge and perception of the Atman; to such an extent that they refuse to accept anyone else who doesn't indulge in such cheap things like a Saint, Sage or a Rishi. In this business such oratory is ultimately detrimental to the whole cause.

The outcome of such teaching is horrendous. The Sadhak thinks that all the Great Men of yore had all these powers without which the knowledge of the self is futile.

This leads to further strengthening of the belief that I am the body and the mind which murders the cause of spiritualism and thence the bliss it was to accrue and rather throws the Sadhak into the unending ocean of grief. Shree Samarth again tells that one can meet the God only after voidance of the path of deriving pleasure from the visible and such highly intelligent people without the knowledge of the Atman only mislead the Sadhak and therefore are deplorable to say the least. Such people despite their knowledge of everything else but the Atman lived and died for themselves which is miserable and pitiable and therefore to avoid such a plight one shouldn't follow their teaching. It is very rare indeed to find a person who doesn't have even an iota of desire or lust. He is the real Saint. His thinking is totally different from the common man's. He always talks about the omnipresent God. If you see him anywhere, anytime, in any circumstance, in any given position you will always find that he will never think or talk about anything else but the God. It is well nigh impossible that he will ask for something. (The nuance of this is, He is in total unification with the God all the time all the while and in all contexts is God himself but poses as a human and this being so we should ask ourselves, "Does the God ask for anything?").

God is the unending source of happiness but one misses the path towards him because of being enveloped in the body mind intellect conglomerate. A Sadhak may achieve lot of strength and powers through his Sadhana but if he uses those powers for the sake of the body he also misses the path. Shree Samarth says that those who ignore the unending bliss and instead go in for such strengths and powers are fools because there is nothing which yields grief like desire and lust does. Any desire apart from that of unification with the God is a sure invitation for problems and grief leading to the downfall of the persons who are desirous of the other things. When the body dies all these powers and strengths also die. Such a person not only loses them but also the God because he had never wanted him. It then implies that the Guru who is without any desires, lust and is absolutely firm about the real self, the Atman which he has experienced himself is the only one who can take you beyond this illusory visible. The chief attribute of the Guru is that he should have the purest knowledge of the Parbrahma, eternal bliss, the capacity to remain in the Samadhi all the time although for others he may seem to be doing the daily chores and be in a state of utmost peace with himself without forfeiting his own real self. He is Vairagya personified, is not involved in anything, is highly pure in his behavior which is in strict accordance with his real knowledge and does everything which he preaches.

Despite being in possession of all these attributes he always listens to the religious discourses and is highly interested and involved in the spiritual deliberations going on anywhere. Because of this lifestyle of his the doubts of the disciples around him are immediately removed and their intellect turns into unflinching faith in the Guru which is highly helpful not only to the disciples but to the society on the whole. Shree Samarth says that the disciples therefore should recognize the Guru by these attributes and also by the fact that he is there where all the nine types of worships are continuously being followed and highest importance is given to the path of Sadhana. He tells again and again that a worshipper will get bliss wherever there is pure knowledge of the self deep within purported by unhindered worship. Only knowledge won't help if it is not accompanied by behavior in accordance to that.

The spiritualism which is not based on worship and the implied behavior is of no use. If the discipline of the Karma is lost then there is a horrendous, incontrollable expression of all the despicable deeds leading to sins galore. The Guru is required to set these things right and to take care that nothing ever goes wrong in any minute aspects of worship,

Vairagya, the correct karmas, and Sadhana so that the disciples don't lose out on anything. The Guru knows that most of his disciples are common men with meager abilities and hence tells them everything stepwise so that they can digest, understand them and then put them into practice. For the best implementation of this the Guru himself has to show the disciples everything done by him as an example to be followed. When the Guru has to care for so many people he has to have different paths of Sadhana and he does have them. He knows that spiritualism without Sadhana may last for a while but will finally desert you and hence very prudently does Sadhana himself thereby subtly demonstrating to the disciples that they also should never deviate from this path. Shree Samarth destructively criticizes those so called Gurus who take everything for granted and who don't do what they preach. In short he says that the Guru has to be more careful than the disciples while treading on the path of spirituality.

Corruption is rampant in spirituality also when it is pursued without worship and karma. Shree Samarth says that in view of this one should be most careful while submitting before someone thinking that he deserves to be the Guru. He says that many a times one goes by the outward appearance of a person which so commonly conceals the inward impurity and therefore he is liable to be deceived, thereby the whole cause is lost. When the Guru doesn't deserve to be a Guru on any count, following him and his ways is like following the demon to the hell.

Shree Samarth says that there are many types of people in this world who pose as Guru just because they teach something but the real and the only Guru is the one who is capable of taking the disciple to the status of Moksha. He is full of all the virtues which he acquires with relentless Sadhana and has immeasurable kindness towards one and all and especially those who live a troubled life.

END OF SECOND SAMAS

THE THIRD SAMAS – SHISHYALAKSHAN (ATTRIBUTES OF THE DISCIPLE)

If the disciple is unable to find the Guru his life is futile whereas if the Guru doesn't get the proper disciple he also is constantly on the look out for one. The Guru after finding the disciple has to work really hard to improve him. It is always highly desirous to have the right person as the Guru and the correct one as the disciple otherwise the whole cause is lost.

The Guru after accepting the disciple blesses him completely and for ever. The Guru is having the knowledge of the Parbrahma and is very kind but if he gets a useless disciple all his efforts go waste, it is akin to a rich and great man having a scoundrel as his son! For this reason thence the Guru and the disciple should almost be, in today's parlance, "Made for each other". In this case the disciple's life is made without much effort from the Guru. The Guru is happy that he imparted knowledge to the proper person and the disciple is happy because he got to listen to the real knowledge from a really authoritative person.

Shree Samarth says that even if both of them are the correct persons but they fail to have a dialogue about the real knowledge of the self or the Atman then it is of no use either. Furthermore even when the disciple is convinced about the preaching of the Guru but is unable to maintain the Sadhana the same fate awaits him. Shree Samarth further states that this yield of the spiritualism has to be very industriously obtained and then maintained for the fear of the loss of it which is the greatest loss if anything lost in this Maya can be termed as a loss.

The Sadhak should continue the Sadhana even after getting the ultimate knowledge of the self, through the blessings of the Guru; as slight negligence may allow the Maya to intrude and subsequently divert the Sadhak from his hard earned path. Therefore Shree Samarth says that pursuance of spiritualism is a comprehensive way of leading one's life. The parts within this way are companionship of the Guru, Saints, Sages and Rishis, virtuous deeds and strict adherence to the religion whereas Sadhana, desire for the real knowledge and worship are its outer parts. The Atman reveals itself where both of these bloom fully. Absence of any of these leads to chaos where the disciple can't be held responsible because it is the solemn duty of the Guru to improve the disciple even if it requires a total metamorphosis in the disciple's interior as well as the exterior for the Guru is capable of anything imaginable and even beyond that. Shree Samarth says that the converse isn't true at all. By this he subtly suggests that howsoever great the disciple may become he can't and shouldn't aspire to become the Guru.

Shree Samarth says that in the Guru-disciple relation Guru is the major player as he is the one who is responsible for the development of the disciple. Now he tells how the disciple should be. The main attribute of a good disciple is that he should have total faith in the Guru and whatever he does or says. The disciple should be calm in any given situation, humble, pure at heart, in possession of high moral character, ethical values, Vairagya, should realize his mistakes and never commit the same again, should be utterly faithful, highly industrious, able to concentrate on the abstract, very courageous, charitable, devoted to spiritualism, without jealousy, an avid reader of all the religious philosophies, virtuous, careful in everything, intelligent, thoughtful, independent, full of love, lovable, able to behave according to the demands of the situation yet never leave the path shown by the Guru, able to discern between what is good and what is not and behave accordingly, a troubleshooter, brave, having conviction in his thoughts and deeds, a great Sadhak, worshipper of the God, able to survive any physical and mental strain, a friend of everyone, student of the knowledge of the Parbrahma and should have total belief in the existence of the God. All his senses should be concentrated and directed towards the Guru constantly with a feeling that the Guru is the only person who matters for him and whatever he does or tells is for the good of him which makes the mind of the disciple readily moldable by the Guru to acquire the ultimate knowledge of the self or the Atman or the Parbrahma.

He should not be a materialistic person or a very rich one. He should have experienced grief in his life and known what it is to lead life despite the unbearable grief. There is a reason why Shree Samarth says this. The very rich live life without much thought going into it, because, that is hardly ever demanded in their life. They have only experienced happiness and haven't seen the naked realities of life which any grief presents with. Who then in such a position would want to tread on the path of spiritualism relinquishing the happiness (Or so they think!) they already have? They most commonly say, "The ultimate bliss? What I am in today is the ultimate bliss, you don't agree because you don't have it!" It is almost futile to change the mindset of these people which is like hitting your head over a hard rock in the hope that the rock would

break! On top of that it has already been mentioned that the disciple has to totally submit to the Guru and serve him with all the possible means, physically and mentally. The rich always consider service to others as a sign of weakness or it is below their dignity. That is why Shree Samarth said what he did about such people. The case of the people who have experienced almost all types of grief in his family life and who is suffering from physical illnesses or mental stress and strain is the ideal one to pursue spiritualism, the reason being he knows that whatever he did in this visible illusory world yielded nothing but grief and therefore is left with no options than to pray the God and have fullest faith in him and accept whatever the God sends his way with utmost gratitude. Continuous sufferings lead to Vairagya. He firmly knows and believes that this life is nothing but a huge set of problems and is unwilling to overcome them by the already applied means for they proved to be utterly futile and therefore he is mentally well prepared to accept spiritualism as the way for solving his problems may be out of desperation but he is the right and ripe fertile land where the seed of spirituality can grow into a big tree. Such people very readily and utmost faithfully cling to the Guru and follow him to the hilt. They know that they have already reached the bottom and any happening would take them upwards as there is no place to go down and when they see and experience the Guru's persona and virtues they are convinced to the hilt that he and only he can change the course of their lives which were otherwise destined to doom. The total belief in the Guru now turns into unforeseen faith which really does wonders for them not necessarily materially with which they are already disillusioned but spiritually and they really don't care because the ever eluding happiness finally comes their way with the blessings of the Guru.

Some of the disciples lose their faith due to some reasons and most of them have to undergo all the grief of this visible life and ultimately die with it. Therefore the one whose faith is unflinching is the real disciple who deserves to attain Moksha. Such a disciple's mind gets the ultimate bliss with the blessings of the Guru and becomes capable of acquiring the best type of Mukti that is the fourth one. He is never attracted towards the material life anymore. Some very unfortunate disciples think that the God is greater than the Guru. They fail to realize that the Guru is The Parbrahma whereas the God is one step below. This failure of recognition is on account of being bound by the body mind intellect conglomerate as the disciples think that the Guru is a human being who may be even poorer than himself and he can't be greater than the God who in popular perception is the creator and possessor of all the wealth. They just don't know that the Guru or the Parbrahma is the creator of everything including the God! The Guru being the Parbrahma is indestructible whereas the Gods are subject to destruction at the end of the epoch. Some people just don't ever know that Gods aren't everlasting whereas the Guru is. Shree Samarth says that those who equate the Guru and the God should be considered dubious ones as they prefer to cling to their illusions. The fact is we create God with our imagination and worship whereas the Guru being the Parbrahma the Gods also can't exactly know the abstract form of the Guru which even the Vedas and Mother Shruti failed to describe. Shree Samarth thence dogmatically says that the Guru is greater than the God the measure of which is beyond any proportion. There is nothing beyond the Guru but there is Guru beyond everything created by Maya including the God. The one who is blessed by the Guru is not subject to any other powers and these very blessings make him imbibe the knowledge of the Parbrahma through which he gains the capacity to consider anything else as a nonentity.

The disciple gets to know about the real self in reality and gets the knowledge of the Atman which bares itself for him. With this knowledge he sees only the Atman inside and outside him also. He finally becomes blissfully unaware of the visible created by the

Maya. This is the real affluence of the disciple because he has unflinching faith in the Guru. His mind before he met the Guru was burning with all that he had to endure which is totally pacified by the preaching of the Guru. He has so much faith in the Guru that he is not at all perturbed even if the whole universe is set to turn upside down. The Sadhana told by the Guru when followed in its entirety endows the disciple with indescribable powers by which he can even dictate the Gods. He is metamorphosed to a totally different entity who is utmost pure and highly pious in all the aspects. He becomes the candidate for the Moksha by right. Those who behave contrarily are treacherous disciples and meet their destined gruesome end. These people are the wise and literate fools. They want organic pleasures and follow spiritualism for just showing off, they make only a gesture of submitting to the Guru for getting publicity. They know nothing of the micro thinking of spiritualism as they are only interested in the macro. They become slaves of their own desires and lust. For such people Shree Samarth gives a humorous simile, if you apply the best perfume to a pig or sandalwood to a buffalo they would just fail to recognize it! It is therefore futile to teach such people even the basics of spirituality. Shree Samarth gives so many other similes to stress this point. Finally he says that if a person clings to his wife and says that he has accepted renunciation as the way of his life he is making a fool of himself rather than impressing others which he thinks he is doing!

Shree Samarth says that such wise literate fools can't even imagine that there is tremendous happiness in being close to the God and thus they remain happy in whatever state they are just as the intestinal worms are in the excreta! He further says that one who is a slave of the organic pleasures and is in fact very happy to take care and serve the prostitutes can't teach others the importance of moral character. If these people try to pursue spiritualism it is beyond their reach yet they go on waxing eloquent about it and Shree Samarth despises them all. Can't the Guru help such people? He can, but for that these ones should feel repentant about their deeds. Then they feel that they should really and totally submit to the Guru who then on realization of their honesty blesses them and then these people can become freed of their sins if they follow the Guru's advice. Those who betray the Guru get the worst kind of the hell as it is the greatest sin. Shree Samarth says that this repentance should be for ever and not a temporary one otherwise the whole cause is lost.

Shree Samarth then describes other types of disciples who haven't been able to get over the material and organic pleasures but are wise enough to hide them from others. They are intelligent and therefore are able to do all the things forbidden in spirituality yet can teach others what it is! Shree Samarth describes them in all the details and finally says that they are the worst kind of disciples and don't deserve to be disciples of the real Guru.

Those who are still enveloped by the body mind intellect conglomerate, under the illusion of the Maya, without a trace of Vairagya, without worship and Sadhana, not ready to change themselves, jealous of others, greedy, full of desires and lust, miserly, full of vices and untruthfulness, scoundrels and those who are happy in others time of grief are kept totally away by the God. They realize their mistakes and misdeeds at the time of death when nobody cares for them and leave them at the mercy of the almighty because of their earlier deeds.

Shree Samarth says that those disciples who are not at all having these vices and in fact despise them have a great faith in the God and the Guru and their mind is utmost pure which helps them in attaining the knowledge of the self or that of the Atman. They

know that if they cling on to this life it can yield only grief and therefore although doing all the deeds necessary for leading a normal life their soul is detached from those deeds and is always in unison with the Atman. Shree Samarth says that the ones who feel that those who live this life with all the material and organic pleasures without knowing the facts are fools and those who know the facts yet still prefer to overlook them are the wise, literate fools. He finally says that leading a happy family life is a normal thing absolutely acceptable to the religion but it should be after a certain period when he has experienced most of the pleasures with a detached manner if not from without but from within which is the crux of spirituality.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – UPDESHLAKSHAN (THE ATTRIBUTES OF PREACHING)

Shree Samarth says that there are many attributes of Preaching of which he will tell some commonly practiced ones. The Gurus preach to chant the name of the God or the Om (The first sound to have emanated in the universe). Many of the Gurus ask the disciples to chant various types of Mantras. Through the Mantras some things which are useful in day to day life can be achieved but if they don't have the platform of the knowledge of the self then they become the means to satisfy your desires and lust. This is true for the chanting of the name of the God or the Om too if it is done for fulfillment of desires. Some of the Gurus have sometime in their life experienced some abstract things and they preach the same to their disciples but Shree Samarth says that whatever the mode of Sadhana it has to have the base of the knowledge of the self otherwise it is utterly useless and in fact deleterious. Some philosophers deliberate over the basic elements of the universe critically and preach the disciples accordingly, some advocate existentialism, some preach the property less form or the form of the God with properties, some ask to chant the Great sentences of the four Vedas or some preach that whatever is visible is in fact the Parbrahma. Shree Samarth again says that despite all these types of preaching and some importance of them in the path of spirituality they are still useless without the knowledge of the Atman.

Shree Samarth here quotes Lord Krishna from Bhagwadgeeta, "All the deeds go waste without the knowledge of the self which is the ultimate thing in this universe". He therefore says that one's all efforts should be concentrated towards achieving that. He says that Lord Krishna has said many times that preaching of the knowledge of Atman is the best one amongst all. In fact Lord Krishna has said that he very happily becomes the servant of the disciple who knows and has experienced the Atman. Shree Samarth admits that it is definitely difficult to know about it as even Lord Brahma also is unaware of it but nevertheless it should be pursued for the fruits it yields which no other type of preaching and learning does. He says that he will tell the attributes of it in the next samas.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – BAHUDHADNYAN NIRUPAN

(ABOUT COMMON PERCEPTION OF KNOWLEDGE)

Till one is enlightened with the real knowledge of the self all other knowledge is meaningless and it can't make the mind peaceful. A common man is confounded by the terminology of knowledge and wants to know the secrets of knowledge therefore Shree Samarth says that he will tell all about it sequentially. Now all throughout the samas he tells us what is not the real knowledge but is commonly perceived as one.

Real knowledge is not the knowledge of, the present, past, future, various sciences including Vedic sciences, various types of works, jobs, businesses, knowing about the intricate nature of various types of people, animals and all the visible things, many types of philosophies, all the arts including the fine arts, commerce, music, languages, all the things related to earth and the universe, oratory, acting, versatility in many fields and so many other things which can be seen or read which are really innumerable to mention.

Shree Samarth in essence says that what we all perceive as knowledge including the knowledge of the Vedas is not the real knowledge of the self or that of the Atman! In the real knowledge all the illusions created by the Maya disappear. The disciples then ask him to please tell about the real knowledge which will yield bliss to which Shree Samarth readily obliges and tells that he had to mention about what it is not to remove the doubts and misconceptions, which he did in this samas and in the next he will tell about the real knowledge.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – SHUDDHADNYAN NIRUPAN

(ABOUT THE PURE KNOWLEDGE)

Shree Samarth tells the disciples that the real knowledge is the knowledge of the self. It is enlightenment of owns own self. You should know the God. You should be able to decide what is destructible and what is not. The real knowledge or the Atman or the Parbrahma is indestructible. Where the visible vanishes, the basic elements disappear and there is no place for duality is the knowledge. The experience which is not understood by the mind, the intellect or any flights of thoughts is the knowledge. Where there is no existence for the visible and the feelings is the pure knowledge. The fourth phase of Samadhi is still replete with the experience of the material things and therefore it is not the knowledge because in the stage of realization of self you don't experience anything else but your own Atman but on top of that in that phase of Samadhi there is duality whereas the real knowledge is without duality. Enlightenment of the fact that I am the pure Parbrahma and experience it too is the real knowledge. The Great sentences of the Upanishads and the preaching of the Vedas, Mother Shruti and other religious epics should be

thought over and be read between the lines to understand the essence of the Parbrahma which should be continuously thought over to attain the real knowledge, simply reading them would serve no purpose.

The real, pure and micro meaning of the Great sentences is, “I am the Parbrahma”. The acquisition of the knowledge of the real I, is the most difficult one to acquire but one should not forget that it is inherent in you. This universe comes into being and is destroyed by the wish of the Parbrahma. Till this knowledge is acquired one lives in the realm of the Maya and hence is in a bound state. The person having this ultimate knowledge with the experience of it thinks about it very deeply and on the broadest possible spectrum which reveals to him that there is no duality in anything.

The pure self or the Atman which is the cause of this universe when experienced is called as the pure knowledge by the Vedas. When we try to search for the origin of us we land up with our own self which is the ultimate knowledge yielding Moksha. When one gets the ultimate knowledge he is left with no knowledge to acquire as all else originates from the first one. This also broadens the vision of the Sadhak to the greatest possible extent. The great Sages of the yore like Vashishtha, Vyas, Shuk, Narad, Vamdeo, Atri, Shounak, Sanak, and the great Sages of the Nath sect and Janak reached the pinnacle through the acquisition of the knowledge of the self.

All the religious books available tell only one thing that the final knowledge which is the mother of all the types of knowledge is the knowledge of the Parbrahma. This knowledge which can’t be imparted by even the Vedas and the Mother Shruti can be attained through the blessings of the Guru. The Guru should be always there in your heart. There is no need for anything else. The Vedas also tell that the preaching of the Guru is the final thing in this world. It imparts endless bliss. I myself have been enlightened with it and am having permanent bliss with the knowledge imparted to me by my Guru Lord Ram.

The Great sentence is, “I am the Parbrahma”. It implies that the disciple and the Guru are one and the same. Therefore one should keep the ultimate faith in this secret of the spiritualism which should never be doubted and there should be no illusions about it. When the universe is created the five basic elements are created sequentially. But this universe is temporary and destructible which is destroyed at the time of doomsday when the basic elements are destroyed in the sequence that they are created. Even the original male and the original female (Nature); who are responsible for the creation of all the live forms don’t escape destruction and diffuse into the Parbrahma.

When all the visible diffuses with the Parbrahma one doesn’t have to do any conscious effort to get to it as it is the only thing which remains after everything has been destroyed. When the fire of the real knowledge sets in not only the visible disappears but the duality also. When we feel that everything is an illusion our vision turns inside which otherwise is oriented outside which loses its existence and we are easily able to concentrate on the Atman.

The disciple who unifies with the Guru in fact doesn’t have to bother about all these the only condition being he should not even for a while lose his faith in the Guru and

the disciple should always constantly think about the Guru's virtues and understand the real meaning hidden behind them.

Shree Samarth says that this is what is known as the knowledge of the self which yields bliss and removes all grief and fears. Those who remain entangled in the body mind intellect conglomerate have to undergo the vicious cycle of birth and death. One should realize that the real "I" is different from what is commonly perceived. This "I" isn't subject to the rules of the illusory world and is the Atman itself. In reality no one is bound by anything but we ourselves enter this web created by the Maya and then all the problems start. The solution for this is to be in solitude whenever possible and try to find out the real "I" inside. This also requires total involvement in spirituality which removes all the misconceptions and hence lead to Vairagya. One should also realize that the more you enjoy the material and the organic pleasures more you desire for them and therefore you should avoid them in the first place.

Shree Samarth then very firmly tells the disciples that one gets what he desires most therefore it is imperative that one should set aside the desire for the organic and material pleasures and should instead opt for the knowledge of the Atman. In many fevers where the brain is involved the patient gets many illusions which go off once the fever is cured, in the same way the fever of material and organic pleasures shows the person things which are nonexistent. When the Guru gives him the treatment of the knowledge of the Atman he no longer sees the nonexistent things and is able to concentrate only on his own real self. Shree Samarth gives another example to stress his point. You get many nightmares during sleep but after waking up you know that they were untrue. In short waking up is important. He tells that the sign of waking up is complete Vairagya. Those who are some way there but not completely are known as Sadhak. They should continue to do Sadhana to attain total Vairagya which leads to the Parbrahma. Some people despite being in the state of Sadhak wear the façade of the totally knowledgeable called Siddha. Those who are on the first step of spirituality, called Mumukshu are better than these proud people because they have the desire to learn from the Guru. Here the disciples request Shree Samarth to tell them the attributes of the Siddha, Sadhak, Bound and Mumukshu to which he answers that he will do it in the next samas.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – BADDHALAXAN

(THE ATTRIBUTES OF THE BOUND ONES)

There are uncountable people on this earth. They can be broadly divided into four types. These are Baddha (The bound ones), Mumukshu (Those who aspire to leave their bound state and pursue spirituality), Sadhak and Siddha. Shree Samarth now tells the attributes or the signs of the Baddha.

These people grope like a blind in the darkness of life, as they don't have the knowledge they are totally unaware of the Atman, they can't recognize or refuse to accept the Saints, Sages and Rishis, they pay no attention to good or bad deeds and religious or unreligious ways and also the spiritual path, they don't know what is thoughtful wisdom, they are not

concerned with anything else except their own desires and lust, they are not used to talk or behave kindly, they don't perform worship, have no knowledge, Vairagya, don't want to do Sadhana and laugh at the wisdom of the Saints.

Baddha is the one who doesn't know who he really is. He is totally unaware of his real self and the Atman. He is devoid of any virtues and is full of vices. He takes pride in doing all type of noxious things. His deeds are sins and nothing else. He is most interested in organic and material pleasures and can go to any level to fulfill his desires and lust. He knows many things about the family life but nothing about the spiritual one and hence is never happy. Rather than praising the Saints he takes great pleasure in criticizing them. He always thinks of money and women and never wants the companionship of the Saints, Sages & Rishis. All his senses are concentrated towards gaining the unreal pleasures by any means.

He concentrates all his organs towards the acquisition of all his desires and lust. He always is bothered about his life and continuously talks about his family. He who had interest in spiritualism before but discarded it because of disturbed mind, grief and many botherations is a Baddha. In short Shree Samarth says that a Baddha is engulfed by the so called happiness of the visible when he is awake, sleeping and while dreaming so much so that he never gets any time to think about anything else. This does change after the Baddha becomes the Mumukshu.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – MUMUKSHULAKSHAN

(ATTRIBUTES OF A MUMUKSHU)

The Baddha has to suffer a lot of grief during his life with his family. Then he starts repenting over whatever he did after listening to some Siddha. Then he is ultimately bored with all that the family life offers and develops hatred towards the material and organic pleasures. He now knows that whatever life he led was an illusion and therefore wants to utilize the remaining life for some good cause. He starts remembering all the bad deeds that he did over the period right from birth till this time and is full of repentance about them and prays the God for forgiveness. Such a person who is really and honestly repentant about whatever wrong he did is the right person who can follow the advice of the Guru and put into practice is known as the Mumukshu.

He finally decides to follow the path of the religion with piety, wants to have the company of the Saints, Sages and Rishis and is full of Vairagya. He acquires the wisdom of common sense and that of what is essentially right and what is not. He starts to look for his own faults with conscious purpose and criticizes himself for having them. He then gives vent to his feelings of guilt by calling himself names for all the possible vices which he says that he possesses. Therefore he wants the company of the Saints, Sages, Rishis and the blessings of the Guru from deep within his heart.

Shree Samarth says that the Mumukshu realizes that whatever he did till then was the play of his intelligence and the flight of his imaginations both of which never yield any happiness and therefore wants the blessings of the Guru.

He then totally submits himself to the Guru with utmost faith and belief. He now firmly knows and believes that he is the most despicable creature and only the Guru can change his course of life and therefore does everything that the Guru preaches. Shree Samarth says that these are the few attributes of the Mumukshu and the attributes of the Sadhak will be dealt with in the next samas.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS –SADHAKNIRUPAN (ABOUT THE SADHAK)

One who leaves behind all the vices and has opted to remain in the company of the Saints is a Sadhak. The Saints then assure him of all the benefits of the state of being Sadhak. The Saints preach him the knowledge of the Atman which makes him realize that he is not bound by the rules of the family life and therefore he does Sadhana for this knowledge to remain etched in his being. The Sadhak likes to listen to anything about the spiritualism, the explanation of absence of duality and also likes to deeply think over the abstract micro knowledge.

The Sadhak is the one who, listens to explanation of the wisdom of what is Atman and what is not, has no doubts about the importance of the knowledge of the Atman and therefore tries everything possible to acquire it, leaves behind the feeling that he is the body mind intellect conglomerate and imbibes the feeling that he is nothing but the Atman, listens to the Saints to further strengthen his beliefs and faith, totally avoids the illusion of the visible by clinging to the knowledge of the Atman and the bliss it yields, breaks the unwanted appendage of duality and by doing Herculean Sadhana as per the preaching of the Guru and tries to unify with the Parbrahma and also to remain in the state of Samadhi for as long as possible.

Whenever there is paucity of people willing to acquire the knowledge of the Atman the Sadhak first experiences the enlightenment of the self and convinces others to do the same, with the application of wisdom he frees himself from this illusory visible, tries to acquire the virtues of the Saints and with study becomes unified with the Atman.

He is the Sadhak who, wants to acquire virtues and leave the vices behind, studies all that is good, thinks deeply over the real self, has full faith in the Atman and knows the illusion of the visible and therefore is always in the state of unification with the real self, finally removes the Maya from his mind and studies and acquires the abstract Atman, knowing that the real self in micro form avoids all the macro ones and goes thoughtfully into the micro one which is not accessible to the human mind without the help of the Guru which he takes every now and then, then never leaves that state which is indescribable and unseen, this knowledge of the self is the most difficult one to acquire of all but he is able to cling to it by self enlightenment, experiences it with deep and consistent study and unifies with it, knows all the aspects of the

knowledge of the Atman, incorporates the attributes of the Yogis in him, goes beyond all the boundaries of the visible and acquires the most difficult thing i.e. the Atman with immense Sadhana, places his intelligence inside the Atman in an immovable state, knows the differences between the God and the worshipper, with wisdom dissolves his body though others see him in that form but his real form is that of the Atman which he never reveals neither leaves, not only leaves the body mind intellect conglomerate behind but remains the prudent observer of all the happenings and he is in a state where there is no break between his constant unification with the Atman the enlightening experience of which he wants to experience all the time.

The Sadhak is the one who, despite living in the body and the visible is not found in either of them, is always in the state of Samadhi, firmly believes that the universe is as true as a dream and the only truth is the only thing without properties i.e. the Parbrahma, is fearless for he knows that all the fearful things are nonexistent, knows through self enlightenment that the universe created by the mother of all illusions – the Maya although visible is untrue and the truth lies in your real self, the Atman, is never affected by any happenings in the universe, he is faultless from within and without, doesn't have lust, desire, jealousy, pride, never loses his temper and escapes from the family life although outwardly showing that he is very much a part and parcel of it.

A Sadhak, never gives any importance to any accolades showered upon him and in fact discards them with disdain, sees Atman all over, doesn't leave any place for the duality or any other differences and removes for himself the existence of this universe which he firmly believes is nonexistent.

He is not afraid of anything; he lives a life free of all apprehensions and fears. He literally is able to stop the time thereby conquering birth and death which are the manifestations of time. He literally kills the feeling that he is the body mind intellect conglomerate and the powers of imagination which lead to hope which is mostly unfulfilled and thus becomes freed of the bodily, organic, material desires and any useless hopes. He removes from his mind the fright of what will be my plight, conquers even the micro form of his body where the desires and lust originate and with the proper use of his wisdom wins over all the vices. He kills the feeling of I am the body by the feeling that I am the Parbrahma by which he clings to the most truthful, indestructible, pure and highly beneficial principles. He dictates his own fate and destiny which all the time hovers around the body which for him is nonexistent and so is the destiny which he can create and twist according to his own pure wish guided by the Guru. He destroys all the attractions which are the distractions really, kills all the grief which lead to mourning, shows hatred the dustbin, keeps no place for atheism, smothers the inclination towards unnecessary thought processes, utilizes his tremendously strengthened wisdom on account of the knowledge of the self to finalize his total faith in the real form of the self, destroys all his vices by his Vairagya, drives out the non religious context of his life by ultimate following of the religion, by practicing all the virtues to the hilt destroys all the vices, keeps no place for any other thoughts than those for the good of all, is so deeply immersed in the bliss of the Atman that guilt, grief, hatred, arrogance, temper, crookedness, conspiracy, anger and happiness have no way than to run away for ever.

He looks at all the things with kind friendliness as if they are a part of him, turns his back on the visible, inwardly has everything extraordinary to do for his people as he

considers all as his and by inwardly getting renunciation attains the Yoga of the ultimate knowledge all of which is possible for him on the firm base of the blessings of the Guru.

The Sadhak escapes from the clutches of the illusion, doesn't have anything to do with the so called relatives, becomes independent, is devoid of love for only his things for he has found the real him, bids adieu to all useless imaginary hopes which can only be fulfilled in dreams, merges his mind in his real self which gives tremendous grief to grief itself for their remains no mind to experience the grief, he becomes a living example of industriousness, hard work and perseverance in his efforts, in his path of Sadhana he keeps all these things with him and gives utmost importance to persistent and consistent studies. He just shows the door to the family life from within though outwardly he seems to others being totally involved in it. He doesn't forget the Atman at any given moment forgets idleness and doesn't allow his mind to be distracted by anything. Shree Samarth says that only one thing is sufficient to describe the Sadhak which is, "One who leaves behind all his vices because of the preaching of the Saints and the Guru is a Sadhak"

He also says that Sadhak is the one who by intentional intensive force leaves the body mind intellect conglomerate. He now himself raises a doubt which everyone will have that if a man who has nothing to do with the family life is an ideal Sadhak then what about those who are leading family life? Can't they become Sadhak? Shree Samarth says that he will explain about this in the next samas along with the attributes of the Siddha.

END OF THE NINTH SAMAS

THE TENTH SAMAS – SIDDHALAKSHAN NIRUPAN

(ABOUT THE ATTRIBUTES OF THE SIDDHA)

Shree Samarth first discusses about the doubt raised in the last samas. One who wants to become a Sadhak has to accept the virtuous path by heart with full willingness and has to do away with the other ones and this is possible for the one who is leading a family life. They can also do away with bad thinking and imbibe thinking good for everyone which is required to become a Sadhak. If one is disillusioned with the material and organic pleasures and leaves the desires and lust behind, he can be a Sadhak. He also has to leave atheism and all sorts of doubts so that he can gain the real knowledge.

Then Shree Samarth says that every Sadhak has to do away with all these things and the one who is leading family life has to do away with some of his routines for doing various types of Sadhana preached by the Guru. The gist is without sacrifice nobody can become a Sadhak. He now starts telling the attributes of the Siddha. Siddha becomes the Parbrahma where there is no place for anything describable and his full faith and belief that he is the Parbrahma is absolutely and completely decisive and final.

The incompleteness of the Baddha is not seen in a Mumukshu and the incompleteness of the Mumukshu isn't seen in the Sadhak. In the state of the Sadhak there still remain some doubts to be cleared off which are removed by the Guru by telling the Sadhak to do the required Sadhana. After becoming totally doubtless the Sadhak gets enlightened about his real self without any doubts in his mind and this state is that of a Siddha.

Only the Siddha is the person who is free from the clutches of doubts in this universe. Shree Samarth says that all the knowledge, Vairagya and worships are useless if there is even an iota of doubt. The reason for this is that the doubt is at the exactly opposite pole of the faith and belief. He says that even the great Saints, Sages and Rishis having some doubt about anything don't deserve to be called what they are. Therefore Shree Samarth says that absolutely doubtless knowledge and final, unending bliss are the attributes of the Siddha.

The disciples asked Shree Samarth, "About what one should be decisive?" to which he answered that one should be very decisive about who the God is. He should not lose his way in many so called Gods. He should, think about him who created this universe, get the knowledge of the God by pure, selfless and doubtless wisdom, try to find the answers of the queries in spiritualism through application of the wisdom, forget about the visible illusion and find out the abstract invisible Parbrahma, first find out who is to be worshipped, get to know about the real self, get out of everything and unify with the Parbrahma, never have any doubts about his freedom (Or should always feel that he isn't bound by anything), pursue the path of Moksha perseveringly, go beyond the five basic elements and experience the real self, forget for ever the body mind intellect conglomerate, decide that I am the Parbrahma where all the ultimate knowledge awaits you, experience that everything including this experience which also disappears into nothingness once you unify with the Parbrahma, forever try to live in that blissful state as everything else yields grief, realize that inherently this knowledge is there inside everyone but the body mind intellect conglomerate prevents all from finding it, get rid of this so that the knowledge of the self is strengthened with consistent Sadhana. The enlightenment that I am the Parbrahma is the final state of Moksha. This is easier said than done and therefore to do it easily and without wasting time or losing the track every so often one should follow the Guru's preaching all the time.

Shree Samarth now tells about the Siddha. He says that Siddha is one who, is totally doubtless, being unaware of the body mind intellect conglomerate is not a subject for any queries to confront him, is indescribable either by written or by spoken words for he has gone beyond the visible and has become the Parbrahma which is abstract and indescribable too. The Siddha has absolutely no doubts about the knowledge of the Ataman. Shree Samarth says that doubts are there everywhere i.e. the Karma, Sadhana and all aspects of human life except at the state of Siddha. Anything done or thought or acquired with doubtfulness is highly untrue and empty on the contrary everything done, thought or acquired without doubt and in fact with absolute faith yields the ultimate bliss and the ultimate knowledge. These are the attributes found in the Siddha.

Shree Samarth says that what can't be seen can't be described and the same is true about the Siddha for he has become unified with the Parbrahma which is the most pure abstract form which evidently can't be put into any words comprehendible. Description is limited to the properties and the Siddha who is the Parbrahma is devoid of properties and this very quality is his attribute. Shree Samarth says that this subject will be dealt with in more details in the Dashak of Knowledge.

END OF THE TENTH SAMAS

END OF THE FIFTH DASHAK

THE SIXTH DASHAK – DEVSHODHAN (SEARCHING THE GOD)

THE FIRST SAMAS – DEVSHODHAN (SEARCHING THE GOD)

Shree Samarth says that wherever one lives he should first meet the chief of that town whereby most of the things become easier otherwise one may have to run from door to door for even the smallest of things. If one reads between the lines Shree Samarth has given a great message here, if this is true of the city and its chief then is it possible to live happily for ever in this universe without meeting the creator of it? He then mentions the hierarchy that was present during his times and finally tells that all of them howsoever powerful are in the first place the creation of the Lord Brahma.

The creator of the three Lords, Brahma, Vishnu and Mahesh is the real God. This should be realized with all the needed efforts otherwise one lands in hell. It's not a good thing at all not to be aware of the Parbrahma who created you and this seemingly endless universe. If it is not possible by yourself then you should spend time with the people like Saints who have this knowledge and the capacity to impart it.

Shree Samarth says that when this is the case it is pertinent to know who the Saint is. Saint is the one who, has the knowledge of the God and the Parbrahma, knows what is permanent and what is temporary, knows that the real God can't be displaced by anything or anybody and is present in everything, always talks about the abstract Atman. Now he tells about the knowledge. He says that knowing that the Parbrahma is beyond any properties through enlightening experience of the self is knowledge and all else is the lack of it. The other types of things which people acquire to live life aren't the real knowledge. It is possible to lead life with this material knowledge but it is insufficient to make your life meaningful. He again stresses over the self enlightenment. You have to go to the Saints for this and if you go to someone else who may be proficient in many types of knowledge as known to others you would never get the real one because a beggar can't get anything from another beggar. Therefore he finally advises that you must find the right person for the acquisition of the real knowledge, get his blessings, become his disciple and under his guidance do everything he preaches wholeheartedly and without any doubt but with fullest faith and belief and the Moksha is yours.

END OF THE FIRST SAMAS

THE SECOND SAMAS – BRAHMAPALAN NIRUPAN

(FOLLOWING THE PARBRAHMA)

Shree Samarth says that any advice which doesn't contain the knowledge of the Parbrahma is useless as far as the attainment of the final goal is concerned. He

says that now he will describe the Parbrahma which is without any properties and regarding which he emphatically says that there is no place for differences of opinion or any deliberations.

This whole universe is made up of five basic elements, the earth (By this he means the matter), water, energy or the light, gases or the wind and the sky. It is not everlasting. The natural course of this universe is constant change. All the other things apart from the Parbrahma have a beginning and end. The Parbrahma neither has any beginning nor an end even when the rest of the universe is totally destroyed. It is there before the birth of the universe and after the destruction of it. This quality sets it apart from all the rest of the things including the Gods. It can't be described by giving any simile which always falls absolutely short of its real being for it is the creator and the destroyer of the universe with all the things contained in it including the Gods but not the Guru who has finally unified with the Parbrahma.

It is absolutely incorrect to say that the Parbrahma is like the five basic elements which it forms and encompasses but is not subject to destruction like them. One has to go beyond form and understand the formless. Five basic elements and the three basic properties give birth to all that is visible. Vedas and Mother Shruti tell that all that is visible is illusion and is destructible but not the Parbrahma. It is not subject to any rules of the universe and is naturally indescribably different than anything imaginable. Though it is not visible it occupies everything that is visible in the abstract micro form.

We are used to believing in the things which are visible yet untrue but we forget that the secrets are never visible yet they are the abstract micro form of the Parbrahma which is the only truth. This complex spirituophore can only be understood with the blessings and the preaching of the Guru. Under his guidance one should understand what the mind fails to comprehend, sense what the senses can't and know the utmost difficult with the application of wisdom. One should try to see the micro secret by revealing it to oneself, make the improbable easily attainable through constant efforts on the path shown by the Guru by consistent studies.

Vedas, Upanishads and Mother Shruti were defeated while trying to describe the Parbrahma but one should try to understand it in one's own self with the self enlightening experience by following the Sadhana told by the Guru. Shree Samarth says that the easiest way to do all this is to listen to the preaching of the Guru and do everything accordingly. Once you know that the real thing whether you call it the God or the Parbrahma is without any properties it becomes easier to search for it in your own self.

When we say that this is my body or this is my mind we unintentionally mean that we are different from the body and the mind. Our body is made up of the five basic elements which if dissected out disappear and only the Atman remains. We come to know that there is finally no place for that me about which we always talk. When there is no place for the so called me inside or outside your body there is consequentially neither birth nor death nor any other ascribable properties. To achieve this state which is of Moksha, we have to tear the binding of the body mind intellect conglomerate by application of the wisdom preached by the Guru. This wisdom has to be constantly kept awake for the experience of the enlightenment of the self. This enlightenment drives away the untrue visible for ever and takes you to the Parbrahma.

One should dissolve oneself in the Atman which is the real form of everyone and never allow this unification to be disturbed. This can be done by listening to the spiritual discourses and then by submission to the Guru with the blessings of whom the knowledge that I am the Parbrahma isn't far away. Furtherance of this Sadhana leads to unification with the Parbrahma. In this state there is not a semblance of grief and one lives in the state of the unification with the Parbrahma leaving his mortal body to the destined happenings.

Shree Samarth says that this knowledge gives eternal bliss, turns the being into a state of fearlessness, happily prepared to accept the destined good or bad without reaction and even not afraid of the worst happening, the death. This is the fruit of following the preaching of the Saints and the Guru whereby you become unified with them, who are nothing but the Parbrahma.

END OF THE SECOND SAMAS

THE THIRD SAMAS – MAYODBHAVNIRUPAN

(ABOUT THE ORIIGN OF THE MAYA)

The Atman which is beyond any properties is highly pure. It is the most stolid, purest and immovable of all the things. It is indivisible, greater in all contexts than anything imaginable including the sky and the things it contains and is still the most micro form thinkable. It can't be seen, felt and it is neither created nor destroyed. The properties of the visible aren't applicable to the Parbrahma. When it is everywhere it is inside and outside us and in everything all the time. It is without any vice. We have to say that it is there for the sake of saying for the reason of the abstract micro nature of it.

Maya or the illusion is destructible. It is a mixture of the forms with properties and that without them. The capacity to think about this and decipher this mixture is engraved in the highly knowledgeable and therefore only they can imbibe the filtrated form which is without any properties.

Whatever is created from the five basic elements is a mixture with the Parbrahma inherently inside it. It can be understood with the application of the wisdom of realizing what is temporary and what is permanent. Shree Samarth says that a Sadhak should apply the said wisdom, realize which the real filtrate is, take it and discard the supernatant. One is at a loss of words to describe the Parbrahma because nothing simulates it even very remotely, one therefore is left with the only option of trying to describe it with similes which also stop short a long way from it. Yet this is being done so that one can at least have some idea about it.

The question which then naturally arises is, when the Parbrahma is everywhere in its purest form how did the Maya, the original illusion originate? Shree Samarth says that it originated in a similar way as a wave would from complete stillness. This wave created the gases, fire, water and then the earth in that sequence and order with one giving rise to another. From the earth originated all types of the living matter. Though everything originated from this wave in the still Parbrahma, it doesn't change and won't when nothing of these remain. He gives

his favorite example to explain this. Before the formation of a flask the space is there and the same space is there inside and outside the flask. The space doesn't change in any circumstance, it was there before the formation of the flask and will be there after the destruction of it, and therefore what is changeable is not the space but the flask. Thence it becomes easy to understand that the Parbrahma though encompasses everything from inside and outside will remain in its own state whether something is created or destructed. Those knowledgeable people who know the reality about the Parbrahma aspire for their acceptance by it and finally by dissolving all the visible to get to the real self and then unify with the Parbrahma for eternity.

The body is made up of the basic elements. The wise dissect out these elements which are utterly destructible and then just throw them out of their mind forever which leads to freedom from the body mind intellect conglomerate. This creates the awareness that I am not this body at all. When we try to search for the real me inside we come to know that whatever we till then thought as "The Me" was an absolutely untruthful illusion. When the pride of the body and all the illusions associated with it are put to rest what remains is the pure Parbrahma. All sorts of dualities end there and then. This whole thing seems easy to read and understand but is infinitely difficult to practice even for a second and Shree Samarth says that you have to be in this state for ever! It is not possible for average mortal men by themselves and here lies the importance of the Guru without whose guidance it is well nigh impossible. You have to be consistently in search of what is real and what is unreal or illusion. When you get the knack of discarding the illusion the Parbrahma starts approaching you closer and closer. This whole process goes on nowhere else but deep down inside you and the enlightening experience also has to be understood in its micro abstract form which requires the real knowledge which again without the Guru is improbable to say the least. This feeling, caring and pride of the body and mind and their desires and lust are in fact created by us only and therefore it is nobody else's duty but ours to give them marching orders for the final enlightenment of the indestructible, indescribable, macro and micro both beyond imagination and abstract Parbrahma which is inherently blissful. This is nothing but the explanation of the self to the self done consciously by remaining a witness to it to experience that ultimately blissful enlightenment which is the best kind of worship which finally unites you with the God of all Gods the Parbrahma.

One who unifies with the Parbrahma attains Mukti. The live form is engulfed by the destructible elements which give rise to all sorts of doubts in his mind forgetting the real self and therefore starts asking, "Who am I?" When the elements are filtered out by wisdom the live form gets the ultimate knowledge and the enlightening experience of it that, "I am it" which ends the doubts about the duality of existence of the live forms and the Parbrahma. In this state both the question and the answer are wiped out and nothing remains but the eternal bliss of unification with the Parbrahma. The Sages, Saints and the Guru are in this state of being just for the sake of it for ever till they decide to leave their mortal body. Shree Samarth ends this samas by saying that I have to tell this again and again to clear the doubts of the Sadhak which pop up every now and then.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – BRAHMANIRUPAN

(UNDERSTANDING THE BRAHMA)

According to the Hindu religion there are four eons. The first consists of 1.7 million 28 thousand years, the second 1.2 million 96 thousand, the third 0.8 million 64 thousand and the fourth that is the present one 0.4 million 32 thousand years. These 4 eons when completed form one day of Lord Brahma, one thousand days of Lord Brahma form an hour of Lord Vishnu; one thousand of such hours form a minute of Lord Mahesh, one thousand of such minutes form half a minute of the basic power behind all the illusory visible, the Maya. It is now anybody's guess that this time count is beyond the comprehension of a common man. On top of this it is mentioned that these eons repeat themselves again and again, meaning thereby that the whole universe is created and destroyed every now and then, yet the only thing which remains there even after the destruction is the thing which was there before creation, The Parbrahma which remains unchanged during all these happenings. Shree Samarth says that when the Vedas and Mother Shruti bow and accept their inability in describing the Parbrahma by any attributes or properties it is futile to try it and therefore saying that the Parbrahma doesn't change in any given circumstance is also not correct but it has to be said to at least give some idea about it. He further explains that time can measure anything which changes or moulds in any mode but when there is something which is discreetly indescribable and is the absolute abstract even the time disappears as do all other imaginable things, attributes and properties for there is no place for them in the abstract, that is Parbrahma.

Now Shree Samarth talks about the last eon in which we are living today. He predicts (300 years prior to our times) that in the coming years the classes in which the whole society was divided for the sake of uniformity and to maintain harmony are going to mix up and produce a society which would be a mixture of all the classes, which has been proved over the last more than 100 years wherein the original races are though still there, there has been interracial reproduction which may finally lead to extinction of the original races as has been the case with many aboriginals.

In this world it is difficult to really find out the hierarchy if one applies the criterion of greatness. As far as spiritual greatness is concerned some say that Lord Vishnu is the greatest, some consider Lord Mahesh the best and some others say that the root cause of the visible, the Maya is the greatest. These are the public opinions but as Mother Shruti says, whatever visible is destructible including these Lords and Gods and the creator of this illusion the Maya. In this scenario it becomes difficult for a common man to find out what is the real greatness. The real and ultimate greatness has to be in the thing which is ultimately real and such one is the only one Parbrahma which only the Saints, Sages and the Guru know and more importantly are capable of conveying this knowledge to the disciples and thence to the society. They know by their own experience that all that is visible is a mere illusion. (This oft repeated sentence has to be understood at that particular point of writing by Shree Samarth in the context he wants it to be) Shree Samarth gives a simple example of dreams to understand this. In the dream one might see something unimaginably huge and in the dream itself he assumes that this is probably the greatest thing in the world which he himself proves wrong after waking up! The only difference between him and the really knowledgeable; and this is a big yawning one, is they know the truth whereas he is constantly left groping for it till he is imparted that knowledge or given that special vision to view it by the Guru.

Shree Samarth says that those who are born and die without acquisition of the real knowledge unfortunately revolve in the cycle of rebirth and death till they acquire it through the Guru and their own Sadhana done on the path preached by him. Those highly fortunate who are able to do this escape from this deadly cycle.

He finally says that the name, form, place, space and the other such things are the fancies of the human mind and being bounded by the sphere of visibility are destroyed at the time of final destruction along with the Lords and Gods whereas the Parbrahma; which is the greatest of all, has no attributes nor properties and hence doesn't fall under the category of the visible and therefore is never subject to either creation or destruction, should be sought after with rigorous Sadhana under the guidance of the Guru who can take you there because he himself is the Parbrahma, thereby removing your being the subject which leads to the chaos of life. In gist what Shree Samarth wants to convey is strictly follow the preaching of the Guru which will disallow all the grief and unhappiness to even come anywhere near you and on the contrary put you in a state of eternal bliss. To end the samas he finally says that anytime, anywhere you see or hear the Guru you will find him either engaged with the Parbrahma or talking about it, disseminating all the knowledge at no cost which he himself had acquired at a cost far beyond our imagination. If this is not the greatest sacrifice for the sake of humanity, nothing else can be.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – MAYABRAHMANIRUPAN
(EXPLANATION OF MAYA & BRAHMA)

Shree Samarth says that he is going to explain about the Maya and the Parbrahma in the wake of the question asked by the audience.

(The translator here apologizes profusely and begs pardon of Shree Samarth for changing the original format in which this samas has been told by him into a tabular one for better understanding of the translator and reader both.)

PARBRAHMA	MAYA
Without any properties or form.	Full of properties and defined by a definite form.
Endless.	Has to end after a given time.
Purest and motionless.	Impure and has the greatest speed imaginable.
Without boundaries.	Bound by specific boundaries.
Beyond sight, imagination & destruction.	Most visible, basis of imagination & subject to destruction.
Can't be created, not known to those without the real knowledge.	Created by the Parbrahma, known to all and sundry as everything visible and hence highly liked by one and all except the really knowledgeable.
Doesn't die for it isn't born, beyond the	Has inevitable death and is within the grasp

reach and grasp of any imaginable capability.	of everybody.
Not subject to the rules of material science.	Utterly subject to all the rules.
Free of discrepancies, diseases of desires. Doesn't do anything.	Full of discrepancies, cause of diseases of desires. Does all the things imaginable.
Is the one and only & not made up of anything.	Manifests as the universe & makes everything from its own basic elements.
Unimaginably big yet highly meaningful micro filtrate not bound by space.	Is big but meaningless & bound by space which is one of its manifest forms.
Hidden by Maya, decipherable only for the knowledgeable.	Found all over the universe and is the reality for those without the ultimate knowledge.
Both are thoroughly mixed up in the universe, posing as one in the universe for those whose vision isn't blessed by the Guru to set aside the illusory Maya and find the elusive Parbrahma.	
Clean as sky.	Unclean like muddy waters.
Beyond the comprehension of any sense organs and evenly distributed all over.	Its every manifestation is for the senses to experience and is unevenly distributed.
Isn't the subject for thoughtful derivation, can't be proved and is beyond thought.	Derives innumerable things, can be proved to be there and is within the perimeter of thoughts.
Is the one and only hypothesis, ultimate truth and is without any motive or deeds.	Is the basis of argument, an illusion and is full of motives and deeds.
Absolutely complete, present allover solidly and is forever.	Full of voids, present in the form of vacuum of basic elements and has a life span.
The only self made thing not needing any creator, never loses its place, can never be diseased and remains as it is and was.	Needs a creator (Parbrahma), always prone to lose its place, forever in a diseased state and constantly changes.
There can be no state in its absence, it is without end and is infinite.	Can be made to disappear with ultimate knowledge, has definite end and has finite qualities.
Mildest in nature yet unimaginably big.	Crude in nature yet highly constricted.
Can't be described by written or spoken words and beyond the power of time.	Freely describable and seen all over but is the prey for time.
Not amenable to any change.	Creator of all the changes including herself.
Envelopes the whole universe from inside and outside but doesn't die with the disappearance of the universe.	All the living and non living are her manifest expressions and with their destruction she also gets destroyed.

After enumerating these major differences between the Parbrahma and Maya Shree Samarth says that as the sky can be seen in water as its reflection but even after the evaporation of the water there is absolutely no change in the sky there is Parbrahma in everything contained in the universe but it is eons away from its boundaries and limitations. He further says that if you can separate the Parbrahma from Maya with the application of the wisdom as told by the Guru then you get relieved of the cycle of birth and death on the way to Moksha. Without the

blessings of the Guru the experience of the expression of the Parbrahma inside you is well nigh impossible.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – SHRUSHTIKATHAN (ABOUT THE UNIVERSE)

The audience asks a question of Shree Samarth, “The Parbrahma is present before the formation of the universe but in an abstract form and then after the creation of the universe it is occupied in everything. Is this true or false?” Shree Samarth says that Lord Krishna has told in Bhagwadgeeta that he is distributed in parts to all the live forms. From this angle the universe seems to be true. But this might be quoting Lord Krishna out of context because the Upanishads say that whatever is visible including the live forms are liable for destruction. One can infer that the universe is untrue from this. Shree Samarth says that if the universe is considered to be true it is liable for destruction and on the other hand if it is considered to be untrue it is visible; therefore to explain this paradox I would first describe it as it is.

There are millions of people in this world. Some of them are knowledgeable and some are not which invariably leads to differences of opinions failing to satisfy any hypothesis. Those who are deprived of knowledge believe that the universe is constant and everlasting; God, religion, religious places and worship are true in the purest form. The knowledgeable counter that worshipping only the images of God is foolishness, they further say that it’s our own enlightened experience that only the Parbrahma is the ultimate truth. The next question which they have to face is, if whatever you say is true then why do you do the daily Sadhana, worship of the Guru and go on pilgrimages?

The knowledgeable answers these questions by saying that, Lord Mahesh has told this secret in the holy Gurugeeta. First find out the Guru and know him fully well. He has inherent in him the bliss of the knowledge of the self which has to be acquired with Sadhana done with the application of wisdom. Gurugeeta says that the Guru is the Parbrahma and therefore when we look at his real form the visible illusion disappears along with the feeling that this is true and this is not.

The audience still is not happy and asks that it is absolutely wrong to say that it can be inferred from Lord Krishna’s saying that the universe is true and put the blame on him for saying this. Shree Samarth says that this has happened because you have not understood in what context Lord Krishna’s saying was quoted. He has said in Bhagwadgeeta that he can’t be destroyed by any armaments, can’t be burnt by any fire, can’t be drowned in any waters and can’t be engulfed or swayed by any wind yet he says that his visible forms are subject to all these things. To understand this one has to read between the lines. Lord Krishna is the Parbrahma so he in the original abstract nature can’t even be seen but the things he created through the Maya can be. He being the creator of Maya isn’t subject to the rules of the Maya whereas all his visible forms including his own human form were and are subject to it. If you find it difficult to understand and most of us do as it can be comprehended only through the enlightening experience of the self which can be possible only through the blessings of the Guru. He is capable of removing this nonexistent yet troublesome paradox very easily through his preaching in simple words and appropriate examples. Shree Samarth gives another example from Bhagwadgeeta where Lord Krishna says that

he is the mind of everyone. In this scenario Lord Krishna the Guru of all the Gurus becomes the most vulnerable personality with the uncontrollable mind of all the living things, yet this is not the case and is similar to the paradox already mentioned. The methodology to remove it is the same as mentioned earlier.

Lord Krishna said all this to make the difficult things on the path of spiritualism easier for the common disciple who in the beginning is unable to comprehend the complex issues involved in it. He knew that most of us like to remain in the visible scenario which for us is far easier to understand and therefore he took the risk of reducing himself to our level so that we can then identify with him and then listen to his preaching and then put it into practice. It is common knowledge that we like to learn by examples found allover around us. Lord Krishna belittled himself for the sake of us but we shouldn't take it on its face value and say that he too was a prey to the illusions of the Maya. By doing so he made the path of our Sadhana easier. Here again we have to submit to the Guru to fully know the intricacies of Lord Krishna's play of words. These types of paradoxes are found in Vedas, Mother Shruti and other scientific religious works which have to be removed with the Guru's blessings and soft and kind preaching. This is the one and only way to get rid of these paradoxes which can't be solved by any amount of debate or deliberations.

The doubts and the objections regarding a hypothesis are to be resolved by proofs not only in science but in spiritualism as well. In both the fields this may lead to endless discussions. In both the fields thus it is most of the times better to listen to the authorities for explanations and be satisfied with it, more so in spiritualism. In both the fields though, the final answer will rest with you after the enlightening experience. Shree Samarth says that it is better not get overly involved in such type of meaningless discussions, and instead be involved in a fruitful dialogue ending in the feeling of your own self. The Parbrahma which is utmost pure and without attributable properties, intuitively imagined that I am alone and I should now express in all the possible ways, which led to the creation of this universe. The origin of the universe being an imagination it just can't be in an existential form.

Most of us who worship the God in some viewable form create many forms of him from many things starting from mud and stone to the most precious metals. We worship these Gods created by us or given a visible form by us with all the possible means and we have total faith and belief in them, so much so that when they break or are stolen we are dumbfounded and are liable to feel that either the God was untrue for he couldn't protect himself or it was our bad luck or destiny that such a thing was to happen. We either blame the God or the destiny or those forces which made it happen. Regarding this Shree Samarth says, It is foolish to blame the God or the destiny which you think has taken him away from you leaving you to suffer for although the God is everything you have forgotten that it is there inside you too and that can neither be destroyed nor stolen. It is the ignorance of this fact which leads to such utterly faulty thoughts. The religious scriptures do say that you should pray the God in some form in the beginning but you do it for the lifetime blissfully ignoring the further preaching that it should be done as a means to prepare your mind and body for the further Sadhana by which you should be able to look for and unify with the God inside you. This ignorance leads to another one that all this was destined. He then mentions that the happenings that you have to undergo are definitely destined but the destiny decides your fate by keeping an audited account of your sins and holy deeds! It is then utterly idiotic to blame the God or destiny. The blame in fact is solely yours! One should not forget that these thoughts and feelings arise due to the complex interplay of the Maya, the primary duty of whom is to envelope you in the tentacles of the illusions. Once you understand these intricacies with the blessings of the Guru the whole picture becomes absolutely clear, so clear

that you finally realize that there is nothing else but the Parbrahma which wasn't appreciable for you because of the inter reactive elements of the Maya.

The experience of the Saints, Sages and Rishis is the same that is the God is beyond the basic elements of life and the entire visible universe is untrue. This God or the Parbrahma is the only permanent thing, all others being temporary. All the enlightened know this. It should be kept in mind that the real God or the Parbrahma is beyond any imagination and hence beyond the thinking that it is there in everything that the universe contains and also beyond the one that dissolving them one after the other will yield the Parbrahma. Shree Samarth has mentioned this for the Siddha who might stop after having distilled out everything and found the filtrate, the Parbrahma which may lead to their downfall since despite reaching it one should continue the Sadhana for ever to remain in unification with it.

Shree Samarth says that imagination originating from the Parbrahma is but one, yet it gives rise to eight types of nature. First is of imagination itself, second of the words, third is the one we see of the living and nonliving without any modification, fourth is the one of the fine arts and creation of material things, fifth is of the dreams, sixth of the sky with various changes in it, seventh of illusions and delusions on account of disease/s and the eighth is of hypnotism. All of them being creations of imagination are utterly untrue.

The Saints and Sages consider this universe as destructible for these reasons. Despite this Shree Samarth advocates the worship of the God in some form as a means to divert the wandering mind towards Sadhana. Without it the mind refuses to forget about the body and also to concentrate on the ultimate aim and therefore Shree Samarth dogmatically advises worship of the untrue form of God in the untrue universe for the disciples who haven't reached the state of the Siddha.

Shree Samarth says that along with this worship one should always behave according to what his inner voice and wisdom say and what the great students of spiritualism with whom one should spend as much time as possible ask for. He is again dogmatic here that worship of the God in any form, wisdom of knowing what is good and what is not and companionship of the Saints and Sages does lend you the ultimate knowledge provided of course you are blessed by the Guru. (In fact it is no one else but the Guru who arranges all these things for you, you just have to recognize them and accept them without any doubts whatsoever). He in fact says that if you don't do this you will remain confused throughout your life.

Here the audience asked Shree Samarth to elaborate on the point of visibility of this untrue and nonexistent universe to which he readily agrees.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS–SAGUNBHAJAN (WORSHIPPING THE ATTRIBUTABLE GOD)

The audience asks, "When one acquires the knowledge of the self he experiences that all the visible is untrue then why do you advocate worship and Sadhana? If the final truth is without attributes then why to worship the thing with attributes? When everything visible is destructible why sing the praise of the God with form? Who will worship the attributable when the truth is without attributes and form? Why should one faithfully follow this as a ritual despite knowing the ultimate truth? Why should one knowingly follow the religious rituals

regarding the attributable God when in full knowledge that it isn't true and moreover when in the state of realization of the truth? Worshipping the formless Parbrahma without any attributes yields Moksha, this is what you have been repeatedly telling hitherto, and then our query is what will accrue by worshipping the attributable that is in no way greater than Moksha? On one hand you tell us that all the visible with all the forms and attributes is destructible and on the other hand order us to worship the very attributable God with a given form. Why should we do it? When what we want has been gained why unnecessarily do the same Sadhana for acquisition of the already acquired? We can't speak candidly because we respect you tremendously but we are confused by your preaching and hence pray that this issue may please be resolved by you.

Shree Samarth says that the basis of spiritualism is fullest faith and belief in the preaching of the Guru and behavior according to that otherwise anything can happen over which you won't have any control. Therefore you must listen to the Guru and worship the God with form and attributes. Yet the disciples aren't satisfied and ask him, "What is the motive behind it? Does it oblige anyone? Is there any enlightenment by it? Does the God change your destiny? If nothing can be changed then why do it? Here Shree Samarth has exquisitely caught the thread of the feeling of the common man who wants the God for solving his problems, not for getting the knowledge of the self.

The disciples say that your orders are like Vedic scriptures for us, still we can't fathom out what will be the fruit of such worship. Shree Samarth explains that one should deeply think about the attributes of the knowledge of the self and asks the disciples to tell whether they are freed of the daily chores that they have to do to sustain their body till they reach up to the final aim? When the knowledge of the self dawns upon you the deeds disappear and the only thing that remains is the Parbrahma without any deeds, properties, forms or attributes. Even the really knowledgeable who are enlightened with this knowledge can't escape their daily chores till the time comes to leave their mortal body. The crux of the matter is that a common man thinks that he is worshipping but he remains in the state of illusion whereas the knowledgeable is able to keep these illusions at a distance all the time. You need food, water and the other things to sustain your body. You behave in the family and the society as you should and while doing so you aren't faced with any questions at all but you are raising innumerable questions when asked to worship the God with the form and attributes. Now you tell me if this makes any sense after all? It is the ultimate truth that by the knowledge of self one gets to know that the visible is a myth but it can't be left till your mortal body is alive, when this is the case what is the sin in worshipping the God this way? You submit before your boss or the owner where you serve without thinking and here when it concerns the God himself your faculty of thinking has started working vigorously, ask yourself if this isn't a paradox in itself?

The Parbrahma or the real God who is worshipped by the likes of Brahma, Vishnu and Mahesh has nothing to lose if you don't worship him. The loser is you. Here Shree Samarth tells about himself, "My Guru is Lord Ram on the basis of whose blessings I am able to pursue the spiritualism. He is greater than the greatest and is the king of all the kings and nobody is more powerful than him. I am his servant and because of my service to him I could get rid of my body mind intellect conglomerate and acquire the ultimate knowledge" He then dogmatically says that you have to believe in all this and do as I did or otherwise face the music taped for you by the destiny!

Spiritualism is an area of transcendental experiences. We know nothing of it. We should listen to those who know everything about it that is the Guru and have fullest faith and belief in them. We should not create doubts with a feeling that I also know

something about it. This is wholly detrimental to the basic cause. This is neither the sign of knowledge nor of worship but of the body mind intellect conglomerate. The Guru tells us with his wisdom of separating the good from the bad and therefore it is beneficial for us from any angle and any context to practice what the Guru preaches without either raising unnecessary doubts or by questioning the very purpose of it.

Shree Samarth says that one who thinks that he is great and highly knowledgeable isn't in fact what he thinks, most of the times it is the other way round. One who doesn't accept that he is unable to communicate with his inner self is not cheating others but is deceiving himself. He neither has the ultimate knowledge nor the worship of the God with form as is your case. You get rid of this habit. Start worshipping Lord Ram in his visible form. This will definitely yield permanent and most truthful knowledge of the self. He is the one who destroys the evil and sustains and maintains his worshippers. Once he blesses you, you will experience that he will complete all your good wishes and prevent all the ills.

Shree Samarth says that he himself was blessed by Lord Ram by which he acquired the ultimate knowledge. If you don't believe in this you worship Lord Ram as he was in the human form and then tell me if your experience is any different than me, it can't be. Only then will you understand why I am telling you to worship the God with form and attributes. My experience is that anything done by keeping him in mind all the time is bound to succeed. The inference is that you should never ever do anything with the feeling that I am doing it but with the feeling that the Lord is doing it through you, you are just a mere medium a puppet. All the happenings in this world are by the orders of the God but we very wrongly take the credit of it. Giving that credit to the Lord is the real thing in the worship of the God with form and attributes. Those who always accredit the Lord for their karma experience that the Lord literally not only gives them every good thing they desire but in fact metamorphoses them beyond the flight of imagination. The staunch belief that I am not the doer, the Lord is the doer is the soul of worship of the God with form and attributes. You are still enveloped by this illusion of the body mind intellect conglomerate and therefore to unify with him you have to worship the God with form and attributes. Those who have attained the ultimate knowledge of the Atman have the right to tread on the path of the spiritualism which advocates consistent worship and Sadhana of the transcendental, abstract and obscure thing thereby getting the fruit of unification with the ultimate of it all, the Parbrahma. If you follow the path that I am telling you will come to realize that your desires and lust are progressively waning and your mind is waxing inwards. Moreover when you submit all your karma at the feet of the Lord, he gets unimaginable things done from you. On the contrary continue doing what you are at present i.e. taking the credit of all your karma and see for yourself what happens! No Prophet is required to tell that nothing will change!

When you feel that you are the doer you are always bothered about how will it be done whereas if you think that the Lord is getting the things done through you, you aren't bothered about the outcome at all because they are going to succeed and bring you name, fame and what not. Our life span is nothing compared to the Lord's and therefore this life should be utilized for the purpose of worship of the Lord.

In this huge universe the only power that works is that of the God on the basis of which we live and maintain ourselves. Keeping this in mind we should worship him for our own benefit. Shree Samarth says that even the Siddha who has gained all the knowledge indulges in the worship of this form for he knows that if he doesn't do it with the pride that he knows everything all his knowledge will disappear into thin air. If this is the case with the Siddha, you just have to think what is applicable to you. The Siddha keeps his body engaged in the worship

of the God with form and attributes and deep inside is involved in the experience of the self. With this type of worship you come to know that the entire universe is highly untrue. I have hopefully cleared your doubts about the worship of God with form and attributes; in the next samas I will answer the query, “If this is untrue why we are able to see it?”

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – DRUSHYANIRASAN (REMOVING THE VISIBLE)

What is seen or felt by the sensory organs is untrue and those who are swayed by it are not knowledgeable. They behave contrary to the preaching of the Vedas, Saints and Guru.

Shree Samarth gives many similes to exemplify his point. Does mirage contain real water? A man gets lots of riches in dream; does he become rich in real life too? Do the paintings behave according to their supposed and proposed images? From a distance if you see a drama with the characters in beautiful make up you like them very much, but in real life are most of them so much lovable? Do the greatest of sculptures talk, walk and behave like humans? The artistic images on ancient treasures, temples and churches almost hypnotize you but by any flight of imagination are they true? In India there is a type of drama where the men pose as women and do look like most beautiful of them but will you marry them for their beauty? An actor portrays many characters but does he behave in his life like those characters? If we look up we see the sky in the prone position and if we see its image in water it seems in the supine position but does the sky change its position ever? The mirror shows images of the things in front of it but will it show anything when nothing is kept in front of it?

When the untrue seems true one should think very critically about it and try to analyze if his vision and perception are at fault. This universe consisting of innumerable things if evaluated critically will turn about to be untrue and hence non existent despite being seen. It is our lack of knowledge which forces us to believe that it is true because it is visible. The only truth is the Parbrahma.

The traditional lack of duality preached by the Vedas has been taken as a basis by Shree Samarth here wherein he tells about the object and its mirror image and the illusion. Mirror image can be seen of an object not only in the mirror but in anything which is absolutely clear like the pure water of a lake. This image isn’t a newly created object. The object isn’t disturbed when the image wasn’t there, when it appears and when it disappears. The constant thing is the object and not the image which is an illusion. This object is obviously the Parbrahma and the image is the Maya. Our mind is without the real knowledge. It tries to know about the objects through the sense organs but as they and the mind are created through lack of knowledge the object can’t be seen in its true form and we see it as it is sensed, in a wrong manner. Then we feel that the untrue is the truth. Thus the whole life is wasted in illusions. Shree Samarth also tells that the soul is the truth, the real state and full of bliss. The mind covering the soul always indulges in imagining about things which should be shown the dust bin, resulting in forgetting the original form of the soul and being engulfed in the body mind intellect conglomerate with the pride that I am the doer. All this can be reversed by the companionship of and listening to the preaching of the Saints and Guru. The main aim of Shree Samarth is to stress upon the postulation of lack of duality.

If it is said that the Maya is true it has got an end and if it is said that it is untrue it can be seen, therefore your mind doesn't believe any saying. But mind well, Maya being the creator of the illusion is untrue to the hilt. This visible is like a dream, an illusion. These things have been told by me innumerable times yet you fall prey to this illusion again and again.

The whole visible is filled with lack of knowledge. We are born in a state where there is no knowledge and remain so till we live unless we follow the Guru's preaching. The lack of knowledge is the reason for us to believe that this visible is the truth. We see something by our eyes. Our mind assumes the form of that object which is seen and its image is formed in our micro form. This also gets corrupted with the untruth. Now both the viewer and the view become untrue yet the viewer believes that he exists in the bodily form and the view is the truth. Till one gets rid of this body mind intellect conglomerate one is bound by the visible.

Now the view and the viewer become separate entities giving rise to duality. We have to part with this duality to reach the Parbrahma which illuminates in its uniqueness. All this chaos of duality on account of the visible and the belief in it because of the persistence with the body mind intellect conglomerate makes us see and believe things viewed by the so called eyes whereas in the field of spirituality they have to be viewed by the eyes that can view the real knowledge. Those who can do this become the Siddha, others remain spiritually blind.

The permanent Parbrahma always stays beyond the spectrum of visibility. I again repeat that Parbrahma is the only permanent thing and all others including the Maya are temporary phases. You should understand the real state of yourself, get rid of the body mind intellect conglomerate and unify with the real you i.e. the Atman inside you to get bliss forever.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – SARSHODHAN (SEARCHING THE FILTERED TRUTH)

The rich usually keep most of their costly belongings at a secret place not known to others who only know what is visible to them. In the same vein the costly Atman which is secretly hidden inside the visible has to be searched, found and then kept in the firm grasp forever. Everybody can see this illusory universe but only a few who filter out the good from the bad can see beyond the visible and find the Atman. This ability requires the real knowledge; those who have it get the desired thing and those who don't have it remain satisfied with the material things. It is up to us to decide whether we are going to spend our life as paupers begging for small things or like the rich who yearn for the big ones and naturally thus get them.

The knowledgeable rich enjoy the bliss of their own knowledge whereas the others remain unfortunately blissfully unaware of it. The first kind of people employ their wisdom to filter out the good from the bad whereas the others ill fatedly consider the supernatant as the filtrate and their lack of knowledge makes them believe in the make believe. Shree Samarth says that the filtered concentrate in spiritualism is invisible and only Saints and Guru can fathom it, others without the powers of this knowledge remain in the state in which they are where they consider the visible and material gains as the real ones, without knowing that though it is seemingly giving them happiness it is temporary. The Saints and the Guru have this prudent vision which we lack and therefore we should seek their companionship to get at least a glimpse of their visionary powers to help us out in our search for the Parbrahma. It is there to be had and will

be yours, the only clause being submitting to the Guru wholeheartedly. Not only a man is known by the company he keeps but gets all the good things if the company is great. If you constantly listen to the great philosophers something has to rub upon you and it does. You remain by yourself and the end result will be chaos. If one thinks about the Parbrahma minutely he finds that though it is a part and parcel of every imaginable thing it purposefully distances itself from them. You have to find the Parbrahma out to know that it is inside everything. Once you know this your faith and belief in it knows no bounds.

To acquire the knowledge of the self you don't have to leave your family life or the hassles of it, you just have to apply your sense of wisdom. Shree Samarth says that this is his own experience and asks us to test it. He dogmatically says that just imagining about it is foolishness; the wise will go for experiencing it to test my own principle of leading life. He banishes those who say that the Parbrahma will be theirs if not in this life then in the next one. The real knowledge and the wisdom of application of it will and does lead to acquisition of the Parbrahma, there are no short cuts on this path but the gains aren't small, in fact they are the ultimate ones which confer upon you the power of breaking this vicious cycle of birth and death. The mind should be dissociated from all the so called happenings and you should be in a state of constant unification with the Atman from within which imparts absolute steadiness and bliss and then the powers that be offer you unification with the Parbrahma on a platter.

Now Shree Samarth becomes very dogmatic and candid and says that if anybody doubts what he has said he will lose everything even if he is a Siddha. He even swears by his worship and Sadhana and challenges them. He says that whatever I have said is absolutely right that with the use of wisdom you can behave normally in the society but from within you are the Atman only and you definitely get Moksha.

The real God is the Parbrahma without attributes and it is necessary to unify with it, if you understand this and become like that eternal bliss is yours for the taking. Such a person lives in his body yet he is distanced from it and does all the necessary things but never takes any credit for it. This doesn't seem possible when you just imagine about it leading to doubts both of which vanish when you listen to the preaching of the Guru and follow it.

END OF THE NINTH SAMAS

THE TENTH SAMAS – ANURWACHYA (THE INDESCRIBABLE)

The disciples ask Shree Samarth, "It is said that Saints are happy and if asked to explain about it the answer given is, it can't be explained. Therefore we request you to please explain it".

Shree Samarth starts to explain this difficult matter. Happiness and the culmination of it, the bliss is the feeling after the enlightenment of the self with the Atman. It is definitely indescribable yet it can't be understood without being put into words. It is in the form of the Parbrahma and the guarded secret of the Vedas. It can be felt by the companionship of the Saints and Guru. It is in the most micro form. I am explaining it out of my own experiences. It is imparted to you by the Guru.

He tells that, only the one who tries to find his real self knows what is meant by the blessings of the Guru. The Atman is then revealed by one's own experience. First firmly decide with all the might of your intellect that you are going to find the Atman. This culminates into Samadhi.

While we try to search for the Atman we come to know that we are creations of the Maya. What remains after disposal of the body mind intellect conglomerate is the pure Atman which in fact is eternal bliss. Shree Samarth further says that feeling that I am the Parbrahma isn't the ultimate thing. Those who go beyond this feeling become Siddha. The explanation for this intrigue is, when you experience something may it be the Parbrahma you still remain their albeit in the form of experience only but the fact remains that you are there and the real thing giving you unmatched bliss can't be had unless you don't remain in any form. When everything related to you including your body, mind, feelings and all the spiritual experiences totally vanish and literally nothing remains you have reached the ultimate state expected in spiritualism. How can this stateless ultimate bliss then be described?

Shree Samarth says that you have to read between the lines to understand this. He gives a simile of words, though inadequate to describe it by his own admission; the meaning of the words is permanent but the words are temporary and vanish immediately after being uttered. He asks the disciples to understand this in its proper context with the blessings of the Guru.

Once you experience the Parbrahma everything else including the words vanishes. Shree Samarth tells about the words now. Words aren't there before you say them, they are there when you utter them but disappear after that whereas the meaning is there in all the three phases. He advises to discard the apparent meaning of the words and imbibe the implied meaning. The group of words, "Parbrahma is different from the visible" also has the apparent meaning which you have to discard and fully imbibe the hidden implied meaning. Words can be experienced by the senses but the implied meaning is abstract and transcendental. Even this implied meaning too stops short of the Parbrahma; the implication is that despite knowing the meaning of the words the Parbrahma still remains elusive.

The Parbrahma is the highly micro form imaginable. Shree Samarth says that even if you condense the most micro form known to you it will be a highly macro one compared to the Parbrahma. It is the inherent form of all the experiences in fact it empowers you to experience anything. Yet all this is like flying kites of imagination, the reason being, it is the state which is highly stateless!

Basically imagination itself is highly untrue and therefore whatever it delivers can't be true and therefore there is no place for any experience in the Parbrahma. To have an experience there has to be an experience and the one who experiences it, that is there has to be duality which is totally contradictory to the Parbrahma. In the final enlightenment thence there is nothing like, "I have been enlightened"! When one says that he creates three things, he who experiences, the thing experienced and the experience itself he is one step further away from the duality. This comes in the spectrum of expression but Parbrahma being beyond duality no expression can describe it. This duality is the creation of the Maya and if you are able to dispose it off then you will find out that there is no place for any experience. Maya being the creator of all illusions is highly untrue and therefore the duality it has created between the soul and the Parbrahma is also an illusion which has to be won over. The gist of the further saying of Shree Samarth is: The original luminescent Parbrahma was in the state of bliss. It forgot its stateless state. It dreamt of the body mind intellect conglomerate culminating in the view of the entire universe full of diversities. These diversities or duality produced fright. Then it submitted to the Guru who blessed it by which it realized that the frightening thing was nothing but a dream. The realization then dawned that this visible universe is a like a dream which if considered true the happenings are dreams in the original dream. The feeling that I am not knowledgeable, the Guru is a different one

who is the most knowledgeable one, I submit to him and then he blesses me is all the play of imagination. Once this dream is over after awakening it is felt that all that was seen in this dream was utterly untrue, in the same vein when the body mind intellect conglomerate is shown the door the real knowledge dawns. In a common man's knowledge there are only two things possible about anything, either it is there or it isn't. Both of them are because of the lack of real knowledge. The Parbrahma is eons away from both these perceptions; in fact it is there in the purest form with the inherent powers that are beyond the comprehension of a common man. Suffice it to say that it is the ultimate power.

When the visible disappears only a vacuum remains. The pure knowledge of the self is beyond this. It enables you to attain the most natural state after experiencing that there is no difference between me and the Atman. It also enables you to stay in that state which accrues eternal bliss. All the karma of the body are done in this state without ever dissociating from it though for others you haven't changed at least the bodily form of yours.

When you listen to the attributes of the knowledge of the self you at least realize that you don't have that knowledge. It is also a sign that spiritualism is dawning upon you. Now you start imbibing the meaning of this state deep inside you whereby you will get some idea of the bliss. Whatever has been told in the form of words is in the sphere of the Maya and hence as untrue as a dream. After you get the final enlightenment you will be in the state of eternal bliss which is beyond the power of the words. Here there is no place for duality, there is no experience afterwards and hence no one to experience that and the words become utterly meaningless. Shree Samarth therefore asks us to read between the lines repeatedly. You had seen a dream in the dreams as said earlier but when you were awakened with the advent of the knowledge of the self you not only found out the worthlessness of the words but also the indescribable bliss.

The disciples asked some questions pertaining to the subject and Shree Samarth said that the subject of discussion being highly intriguing he will tell the gist of it again for better understanding of it. The being who doesn't have any birth or death is no one else but you. The sub dream you saw while you were dreaming is nothing but what you see and do in this universe. The dream was, I am the body mind intellect conglomerate. The awakening is, I am the Atman. The sub dream you saw was what you always feel, all this is mine. Herein itself you decided what is good and what is not and then you submitted yourself to the Guru who explained to you the knowledge of the pure self. You then knew that you were dreaming which has dawned upon you just now. Now when you will have the final enlightenment you will find all else worthless and also the eternal bliss which is the real state of awakening.

First all the chaos of deliberations of knowledge by words will stop. Then its meaning will appear. The true meaning will be understood. Consistent thinking over it will give you a feeling that you have experienced the truth and also that, "This is the real awakening" but this also is an illusion. What happens is the experience of the visible dissolves in the experience of the rhythmic vacuum. This rhythm is in the form of nothingness. Still at this stage you are not awakened from sleep and the dream continues.

Even if you have awakened your dreaming hasn't stopped. You still say in that dream that you are freed of the birth and death cycle. Shree Samarth says that no doubt the experience goes very near to the truth yet some illusion still remains. Total awakening is beyond this experience which is also naturally beyond any words. It is a state of being stateless, the most natural state where there is no place for anything. The very basics of even the greatest wisdom are rooted out here and therefore this bliss is indescribable. I hope you will be able to know about

the real eternal bliss when you deeply think over all this and imbibe the real meaning hidden in all these words.

END OF THE TENTH SAMAS

END OF THE SIXTH DASHAK

THE SEVENTH DASHAK – CHATURDASH BRAHMANCHA (OF THE FOURTEEN BRAHMAS)

THE FIRST SAMAS – MANGALACHARAN (HOLY BEHAVIOR)

Lord Ganesha (The elephant God) is the origin of all the knowledge. You get money and material from Goddess Lakshmi, spiritualism from the Vedas and all types of knowledge from Lord Ganesha. He is also the origin of this universe and is the most powerful one beyond this universe. He was there before all and will be there after all are destroyed. I respectfully salute him.

The Parbrahma had an intuitive feeling which is the Goddess Sharada, the original Maya which is, in the form of desires, the fastest thing in the universe and is the primordial power. It is capable of creating the greatest confusions. If one says that it is untrue he has to first accept that it is present. Nothing can be said about her unless you dissociate from her and then look at her, which further entangles you in her web. Although it is the mother of all the duality in its original state it is without even a trace of duality. It never separates from the Parbrahma. It encompasses this universe and so many others as well.

She is the mother of everything. She is beyond any powers of imagination. She is in physical aspects very similar to the Parbrahma. She is capable of completely covering the Parbrahma. She originates from the Parbrahma and is therefore its daughter but then makes the Parbrahma the witness to all that she does and therefore becomes the mother of the Parbrahma! I salute this power who is the mother of the Vedas.

Now I submit before the Guru. When he blesses you there rains bliss incessantly, filling the universe with it which can be experienced with the enlightenment of the self. He is the origin of all the happiness and joy. He is the guide on the path leading to the ultimate Mukti or Moksha. He is especially kind to the orphans and the destitute. If the Sadhak does his Sadhana always considering that the Guru is within him and with a great yearning to find him he is the kindest one imaginable and blesses the Sadhak with the bliss of the self enlightenment.

The Guru is like a ship which takes you from the coast of the life with your apparent family to the life with your real family of the Guru, the pedigree of the Parbrahma. What is needed for this greatest imaginable gain is just unending faith and belief in him forgetting everything about you. He can at will dictate the time and thus destiny which can result in bypassing the threatening things in your life. His love for the disciples is greater than any other type of imaginable love, even the mother’s love for her children. He is the place for final peace. He is eternal bliss personified. Following his preaching helps you in solving the problem of duality. Thus

I submit my mind body intelligence conglomerate at his feet and offer my Sashtaang Namaskaar with the greatest faith and humility.

I also salute the Saints, Sages and Rishis before saying anything further. This life is a big dream. In this dream one is engulfed by the desires and lusts and therefore considers the relations around him as his. This happens because of lack of the real knowledge. The lack of the real virtues leads to sensing the illusory visible and thinking that it is the truth which prevents the experience of one's own self.

The people who are in deep sleep of lack of knowledge, start snoring while feeling unhappy about the lack of material and organic pleasures. These people die in this sleep itself and after being born again immediately fall asleep. Uncountable numbers have come and gone like this. To avoid this one has to gain the knowledge about the self for which there are the religious scriptures. Spiritual knowledge is of the highest quality in comparison to any other knowledge, thus spoke Lord Krishna in Bhagwadgeeta. To understand this knowledge is a very difficult thing, only a disciple who is prepared to give up everything for the sake of it and is capable of totally controlling his mind can hope to do it. Those whose mind wavers all the time shouldn't undertake this business for though they try with all their might the concept of the lack of duality will forever remain elusive for them. Shree Samarth very candidly says that they are like the blind that fails to see anything despite everything being around him and thus calls them spiritually blind. Such people are very adept at creating unnecessary debates about anything to cover up for their lack of knowledge. There are no limitations or conditions in spirituality of caste, creed, race, language, social status etc. Its first and main demand is about the avoidance of the body mind intellect conglomerate and then Sadhana according to the Guru's preaching. It never says that if you get the real knowledge about the self without any efforts you shouldn't accept it. In fact in such a case avoidance of it because you have got it because of lack of efforts will be the greatest foolishness. The advice of Shree Samarth is that such things aren't offered on a platter but if your Sadhana till the last birth had reached the penultimate step then in the next one you won't have to strive for it that hard and therefore if it is available without much effort you should grab it rather than feel guilty of it. Some don't understand it and get entangled in the unfounded doubts and debates created by themselves thereby losing the coveted opportunity.

Shree Samarth says that even if you don't work hard towards getting the knowledge, but follow the path of companionship of the Saints and Sages and behave according to what they and the Guru preaches you will know what spirituality is. This can't be understood even by a genius if he doesn't fulfill the requirements of being a Sadhak. By following the Guru's preaching and remaining with the Saints and Sages the whole gamut of this knowledge is accessible to you to experience it. People fail to understand the hidden meaning of spiritualism and consider it similar to any other science which can be learnt only by working hard to acquire the desired knowledge. The thing which makes your life worthwhile and fruitful is a closely guarded secret within spiritualism but it is readily available to those who have the only desire to have an access to it at the cost of everything else.

Shree Samarth says that it is very heartening to have a disciple who knows the implied meaning of the words used in spiritualism. It is utmost gladdening to have a dialogue with such a disciple. It is but natural that two people having the greatest interest in the same subject would always like to talk about it and the dialogue then becomes highly fruitful. If one minutely thinks over what he wants to convey here you will know that he is asking us not to be entangled in the web of Maya but to break it completely, throw your body mind intellect conglomerate to the wind and immerse yourself deeply into the realm of the knowledge of the self,

the Atman and the Parbrahma. One who has no control over his mind, one who is indecisive and whose thoughts are prone to waver is an unlikely candidate to understand the intricacies of the real knowledge for the acquisition of which is required primarily the ability to concentrate on the chosen goal forgetting everything else.

Till you are unable to imbibe the implied meaning of the spiritual scriptures you remain at the stage where you are. Spiritualism is nothing but knowing the difference between the Maya and the Parbrahma. The other name of Maya is constant change. It expresses by innumerable permutations and combinations of the basic elements. The visible to the eyes and the illusions and delusions of the mind are because of Maya. It, is present everywhere in a multitude of forms, constitutes the universe, is in the form of Lord Vishnu, has no limitations for expansion, can take the guise of anything, is our imagination and in short is almost everything that we think about. Yet it is temporary. It is destructible with the weapon of spiritual wisdom and the real ultimate knowledge of the self. Shree Samarth after explaining this says that he will discuss about that and the Parbrahma in the next samas.

END OF THE FIRST SAMAS

THE SECOND SAMAS – BRAHMANIRUPAN (EXPLAINING THE BRAHMA)

The Sages say that the Brahma which is also known as the Parbrahma is without any, properties, form, vices or limits. It is omnipresent yet is singular despite being present in everything and is the only permanent thing. This is how it is described by the religious scriptures.

The Brahma or the Parbrahma is the only thing which is endless, most constant, most still, beyond the realm of imagination and without imagination, highly different from the visible (It is different from the void that remains after the visible vanishes), abstract and transcendental and therefore not a subject for the senses, not subject to be experienced by anyone including the most powerful of the Gods without the blessings of the Guru, greater than the greatest, purest, in the most micro form, indescribable by any written or spoken word, tried to be described by many names which fall incredibly short of its real nature, not like anything else in this universe, unique and without any parallels, according to Mother Shruti the sort of thing which defeats the words, the speech, the mind and the intellect, not in the purview of intuition, memory, thoughts, the power of desire or that of the feelings. It thus is beyond the capacity of anyone except the Guru for the simple reason that all the other live forms live in the world full of duality which is anathema to the very nature of the Brahma and only the Guru knows it as he has unified with it and is the bodily form of the Brahma.

Shree Samarth says that if it is not available for acquisition by the mind or anything else that a live form possesses then how to acquire it is the natural question which would be troubling you. The simple answer of this is the blessings of the Guru will yield it if you listen to his preaching and do the Sadhana as he tells you to do otherwise it is just simply and plainly impossible. With the blessings of the Guru, the body mind intellect conglomerate disappears and the road to the real knowledge becomes obviously evident, the duality disappears, the reality dawns that I am the Atman, all the illusory differences disappear, the ultimate happiness and bliss is yours forever and Sadhana goes on but without the interference of the mind or the body.

In our present state we can't experience anything without mind and can't be satisfied without the satiation of the desires and lusts whereas in the final enlightenment you can have all the experiences which matter most on the chosen path without mind coming into play and happiness, satisfaction and bliss are attainable without desires and lust. What we consider as the ultimate in our present state doesn't even touch even the remotest boundaries (If at all there are any) of the Brahma. For this very reason it is beyond the capacity of our mind and intellect but once you leave your body mind intellect conglomerate the same Brahma becomes highly attainable. Shree Samarth has very heavily and repeatedly stressed upon vanquishing this body mind intellect conglomerate and also repeatedly warned that if it is not done, nothing on the path of spiritualism will be available for attainment, forget the eternal bliss but a even single moment of happiness is denied to you by no one else but by yourself for this conglomerate is the mother of all the troubles.

If you severe the contact with this conglomerate and also with that of the feeling that you are a live form, in other words rather have the firm faith that you are not what you or the others see but a manifest form of the Brahma then it becomes less difficult to attain the goal on the path of spiritualism. Inability to do so is called lack of knowledge of the self and gaining this knowledge enables you to tread on the chosen path. The reason for this also has been oft repeated by Shree Samarth and that being the fact that this very concept of mind body intellect conglomerate is highly antagonistic to that of the Parbrahma. When there is no place for the existence of this conglomerate it goes without saying that anything related to it is also anathema to the spiritual path. Shree Samarth again tells us that Parbrahma pays no attention to whether you are rich or poor, owner or servant, King or courtier, upper class or downtrodden etc.. The final yield of Sadhana for anyone thus is the essentially same Parbrahma. Shree Samarth goes further and tells that the Parbrahma being the one and only, it is same for not only everyone living or nonliving but for the greatest of Gods like Lord Vishnu, Lord Brahma and Lord Mahesh too! In short there is no place for any difference as far as the Parbrahma is concerned whereas our world is full of differences, diversities and inequalities. Parbrahma is the only place wherein nothing else but eternal peace and bliss is found which can never be found in heaven, hell or the earth. The Parbrahma with which the Guru has unified is the same for the disciple also to unify with, provided he deserves it. Mother Shruti has said that, “The Brahma or the Parbrahma is the one and only unique thing”. That being so there isn't any possibility of any differential or preferential treatment. Shree Samarth says that all the Sages, Saints, and Rishis and the Guru being unified with the Parbrahma from within they are in the same state although they are wrongly seen by us as different entities. For Parbrahma time or place or space or anything even remotely imaginable by the modern mind and science do not simply have any existence and hence are worthless. Considering this fact and also the one known to one and all that the body is the most unpredictable thing and is not only prone to all sorts of ills, evils and diseases not to mention that anybody's body, including that of the greatest of Gods has to die one day or the other, it is in one's own interest to leave behind the love for this body which yields nothing but grief. Shree Samarth says that this is easier said than done and even Yogis find it difficult to contain their mind and the body but they are able to bring back their wisdom into play which helps them in restricting it. He thus advises us to do the same thing, the use of the wisdom to know what is good and what isn't in the longer term for our progress on the path to find and acquire the Parbrahma. In any case the final aim of any Sadhak should be the unification with the Parbrahma.

Shree Samarth says that despite the Parbrahma being exquisitely unique it seems different, depending upon the mindset of the Sadhak and therefore the difference in the experience of many a Sadhak. It is thus described according to the experience of the individual

Sadhak or the Siddha, knowing fully well that it definitely is beyond those words. But as it is utterly indescribable it is futile to describe it by any properties which fall agonizingly short of its real state. The question then arises, “Why is it described in such terms?” The answer is simple. It is tried to be described for the benefit of those who haven’t experienced it but have the urgent yearning for it. Suffice it to say that it is a state where peace comes to rest!

Shree Samarth says that to understand this he will tell the attributes of the so called fourteen types of the Brahma or the Parbrahma described by the religious scriptures while keeping in mind the only permanent fact that the Parbrahma is utterly unique.

He ends the samas by saying that if you filter out all the untrue then what remains is the ultimate truth, the one and only Parbrahma.

END OF THE SECOND SAMAS

THE THIRD SAMAS – CHATURDASHBRAHMANIRUPAN (EXPLAINING THE FOURTEEN TYPES OF BRAHMA)

The Brahma or the Parbrahma is the purest thing. It is also the most abstract and transcendental and therefore while trying to describe it one has to take the help of something which is visible so that at least some comparison can be made although all of them are odious. Unfortunately the simile that has to be given lends some duality but without that it just can’t be explained as it is a thing to be experienced and not told. First of all one should realize what is untrue and thence remove all of it one by one. What remains thence is the real truth which then should be imbibed. Shree Samarth says that with this background he will tell us about the fourteen types of Brahma. They are,

1) Brahma of words
2) Brahma of the original word
3) The Brahma as told by Mother Shruti
4) The all pervading Brahma
5) Brahma of livelihood
6) Brahma of power
7) Brahma as a witness
8) Brahma with attributable properties
9) Brahma without attributable properties
10) Brahma of speech
11) Brahma of experience
12) Brahma of bliss
13) Brahma of unification
14) Indescribable Brahma

Without the enlightening experience of the self when the Brahma is tried to be described by the words it is known as the Brahma of words. It is an illusion. The Brahma of the original word is at a higher level than the first one. The Brahma as told by Mother Shruti is the sky wherein lies the whole universe. In the chaotic intricacies of the five basic elements and their creations whenever the micro principle reveals itself it is said to be the all pervading Brahma. Mother Shruti tells that whatever is there is nothing but the Brahma. Maya and the five basic elements and the live things originating from them are given life by the original life called the

Brahma of livelihood. The power on which this Brahma rests is known as the Brahma of power. The Brahma which knows this is the Brahma as a witness. A step ahead of this is the Brahma with properties for this one stays as witness and therefore unnecessarily acquires the properties. Next is the Brahma without properties which really is beyond words or speech. The Brahma which can be described by speech is the Brahma of speech. The Brahma which can be experienced by enlightenment is the Brahma of experience. The bliss which is inherent in the Brahma of experience when felt by the attitude of the Sadhak is the Brahma of bliss. When the Sadhak totally unifies with it, it becomes the Brahma of unification. Where the mind and speech have to go back and disappear there lies the indescribable Brahma.

Shree Samarth says that to understand this in its entirety one should firmly remember that Brahma or the Parbrahma is the only permanent thing and the Maya is a highly temporary thing.

When the Brahma is tried to be explained by mere words without any experience of it, it falls within the purview of Maya and hence this exercise is illusory for the person trying to explain it by words and the one trying to understand it by listening to the words. The Brahma of the original word also falls short of the real state of the Brahma for although the word is the original word it still remains in the purview of the human imagination whereas the Brahma is beyond any human imagination. The Brahma of the sky which contains the entire universe isn't the real Brahma for the reason that the sky is basically a big zero of vacuum which disappears with the advent of the real knowledge. The visible universe is subject to destruction and therefore the Brahma which pervades it all too meets the same fate. It is also destroyed at the time of the final destruction of this universe. The principle behind this hypothesis of this type of Brahma that all the things are the manifestations of the Brahma is absolutely right but it is unfortunately put in a different perspective, the original Brahma which is highly stable and static and without properties whereas the Brahma in this hypothesis is shown as something which can be seen in all the things with the help of sensing the instabilities, constant movement and all the ascribable properties which antagonizes the very concept and facts about the real Brahma. The really knowledgeable don't consider anything recognizable by form as the Brahma and we should not only emulate them but also remember that whatever is created is destined to be destroyed. When this type of Brahma is subject to destruction it goes without saying that the one who is able to see it is also subject to destruction.

The Brahma of livelihood keeps the live forms alive and thence visible which ultimately keeps the illusion alive and therefore this type of Brahma too is unsustainable to the original theorem. The Brahma of power is based upon the imagination that the senior would rule upon the junior, the owner on the servant, the rich on the poor, the mighty would on the meek or the powerful on the weak but at the state of Parbrahma there is no such difference and this remains only at the level of imagination. The Brahma of witness essentially requires something to be witnessed and hence the presence of duality which is totally contradictory to the concept of the Parbrahma. The Brahma with properties is itself subject to destruction for the simple reason that whatever that can be described is finally destructible, one day or the other.

All the visible which can be described by properties and attributes is in the perimeter of words. Where the properties are not there the words fall short. The Saints and the knowledgeable say that the Maya responsible for the visible is akin to a mirage. The visible universe thus is an illusion and being so wasn't there anytime at all. Shree Samarth says that where there is no place it is futile to describe its boundaries, where there is no birth it is meaningless to say that there is a life form and the same is true for giving a simile of duality to a state where there

is total lack of it. The power remains in the purview of the Maya, the feeling of being is in the purview of all the material and all the play of power of mind thrives where there is lack of knowledge. Power, being witness and the culmination of power originate from the visible, the lack of knowledge and thus the Maya. These are in the perimeter of the properties and therefore they are highly inapplicable to a state which is anathema to any attributes. Thus this type of Parbrahma which is without attributable properties but is denoted and described by the signs of words is not sustainable for the fact that both the words and the implied meaning are temporary. The same is the case with the Brahma of Speech.

When a person experiences ultimate happiness he feels that he is experiencing it and hence there is the presence of the one who experiences it, the happiness itself and the very experience. These are thence inherent in the play of mind which too is a temporary state and hence the Brahma of experience and bliss too are also illusory. When you become unified with the Parbrahma all the other things simply vanish into thin air. These other things are unfortunately liable to surface again if that state of achievement after rigorous Sadhana is lost even for the most miniscule length of time resulting in breakage of the bond of unification. For this reason there are different levels of the knowledgeable Sages and therefore this Brahma of unification though comes very close to the real concept of the Brahma isn't the real Brahma. In the state of indescribable Brahma you not only totally unify with it but like it you lose all the other things, yet as it is described by the word indescribable it too fails to conform to the original concept.

Shree Samarth says that the mind is constantly in a given state and when you learn to keep it without any state you experience renunciation. This is too beyond words, boundaries, limitations, differences, illusions of the visible and is the stateless state where the Yogis get bliss. Becoming the indescribable Parbrahma is nothing but going any time into Samadhi without efforts. This accrues freedom from all the grief and fright. End of all the adjectives, attributes and properties is the enlightenment of the self and thence the Parbrahma. This is the final theorem of the Vedas, Upanishads and the Bhagwadgeeta. Your own experience will be a proof of this. At this state there is no place for the illusions of the Maya, lack of knowledge, touch of the visible and any imagination. With the enlightenment of this experience we should kill the feeling that I am the body and then will you see the Parbrahma everywhere.

Shree Samarth advises us to imagine about the real Brahma, the Parbrahma which is without any good or bad intuitions all the time. With deep study of this, the imagination part vanishes after some time, we become the Parbrahma and though we bodily disappear at the time of death we remain for eternity in the form of the Parbrahma. This whole exercise is very easy to tell but most difficult to practice and hence it has to be done under the guidance of the Guru who is the Parbrahma himself and thus knows everything about it. Shree Samarth now says that he has explained about the real Brahma or the Parbrahma till now and in the next samas he will deal with it in more details for not only better understanding of it but for the experience of it too.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – VIMALBRAHMANIRUPAN
(EXPLAINING THE PUREST BRAHMA)

The Brahma is purer than the sky, as empty as it, without any form or limits and bigger than anything imaginable. It occupies everything in the universe. There is no place or thing in the universe or beyond it where you will not find the Brahma. It doesn't end anywhere and thus no one can pass across it. It is somewhat akin to going beyond the sky. It is constantly with us from birth till death and yet is hidden because of our own lack of knowledge. We see and understand the illusory universe created by the Maya who in turn is a creation of the Brahma but we can't see the creator of the entirety for the same reason cited above. Shree Samarth says that just as the sky becomes hazy with the clouds to our eyes when in fact there is no change in the sky, the Brahma also is hazy for most of us because of our ignorance.

The really knowledgeable know that all the visible is like a dream and hence untrue and we who don't have that knowledge consider the visible (Which in fact is a dream) as the truth. We can also go beyond this visible and unify with the Brahma but the condition for this is, we should have that enlightenment of the real self by the blessings of the Guru and by doing the Sadhana as per the Guru's orders.

Shree Samarth says that the Brahma is in everything in this universe and the universe is but a small part of it. It is impossible to measure the whole spectrum of the Brahma. It is the most immovable formless form. Although it is stuck to all the things and therefore to the five basic elements still it is different from them. It is the invisible thing in all that is visible.

Shree Samarth again tells what he has repeated often that the real Brahma is beyond any description. Mother Shruti tries to explain it by saying that it is like the all pervading sky but she herself says that this simile isn't proper because ultimately the sky is a visible form of the ultimate nothingness the big zero. Some say that it is like the wind but the wind has movement as an integral aspect which isn't there in the Brahma. Although it is pervading everything on the earth including the earth it isn't a macro form like the earth, in fact it is the most micro, abstract and transcendental one. Here Shree Samarth tells in descending order the micro element of the five basic elements, the earth, water, light, wind or gases and the sky. To understand the most micro that is the Brahma you should also try to go to that micro level otherwise it is impossible to understand it. Although it is present in everything the attributes or the properties of those things don't stick to the Brahma. Shree Samarth says that we live in the Brahma and with the Brahma but we don't visualize it because we have the habit of using our eyes for sight. We have to metamorphose ourselves with the blessings of the Guru who gives us the vision without the eyes to experience the Brahma. When we are thus empowered by the Guru we will be able to see the omnipresence of the Brahma.

Where one feels that there is nothing, the Brahma is there. One who understands that the truth is micro and hence is able to enter into the unseen has acquired the knack of seeing the Brahma everywhere. The view should always be that more micro the experience more is the enlightenment of the self. One who sees the Brahma, unifies with it will be there even after the final destruction like the Brahma. The secret of the Brahma which is exquisitely hidden within the name and the form is reachable only to the Saints, Sages and the Guru. The Maya just seems to be there covering the Brahma but it can only cover it and never ever be able to stick to it.

Everything that you do with the help of your organs or senses is in fact done by the Brahma but if you try to get to the Brahma with them you fail for it is totally

transcendental. It is so near us and inside us too yet we can't see it but it makes no difference to its existence.

Shree Samarth says that this visible universe should first vanish from our mind. Then one should totally believe that the whole nature along with one's body is untrue. This belief empowers one to have the enlightenment. The knowledge of the Brahma is totally subjective in the sense that the experience of it can be had by only that person which he is unable to describe. Yet he knows that it is the most truthful thing because he not only experiences it but understands it too. He knows what sort and quality of that knowledge is. After crossing the stages of being awake and seeing everything or the stage of dreaming or those of deep sleep one goes into the stage where on one side he is aware of the presence of the Brahma and on the other knows that there is the visible. But he knows where to keep his attention focused on to have the enlightenment of the self exquisitely consistent. It is the state where you are witness to everything including your body by keeping yourself totally aloof from all. Shree Samarth now tells the most important thing. When you feel that you are the Atman and are not in any way connected to the visible you still remain as a witness to that state. This feeling also should go wherein you will have final renunciation and this is SCIENCE.

First lack of knowledge goes and there is the rise of real knowledge which gives way to the science which merges with the Parbrahma which is the purest state. Everything vanishes there and all the spiritual aspirants yearn for it. We should be enlightened with it through our own experience.

END OF THE FOURHT SAMAS

THE FIFTH SAMAS – DWAITKALPANANIRASAN
(QUELLING THE DOUBT OF THE HYPOTHESIS OF DUALITY)

The disciple tells Shree Samarth that he has understood the purity of the Brahma but he hasn't been able to keep the mind away from thinking about the Maya. He says that although inside him there is the luminescence of the Brahma outside he can't avoid seeing the creations of the Maya. He humbly requests Shree Samarth to tell the way to quell this duality persisting inside him. Shree Samarth tells all that he will do that.

When the mind thinks about the Brahma it is a good thought and when it does the same about the Maya it is a bad one. Here lies the origin of the duality. The state where there is the knowledge of both the Maya and Brahma is that of being witness to all. The question remains, "What to call that state where everything vanishes?"

As we have seen the mind which is the cause of all the chaos, is untrue and when it too vanishes there remains no witness. In this state of being mindless both the Maya and the lack of knowledge vanish and therefore the state of being a witness to the nonexistent Maya too vanishes and also vanishes the feeling that I know everything. The place of the feeling is taken over by the real knowledge where there is no place for mind, intellect and their manifestations.

The really knowledgeable like the Saints, Sages and the Guru know that the pure Brahma is far beyond all these. It can be had only through the enlightening experience

and by nothing else. When this enlightenment occurs naturally the duality goes off for ever. Till you experience duality you won't be enlightened and once you experience the Brahma duality expires for ever. In fact for the really knowledgeable duality or the lack of it are just imaginations and nothing else. Now Shree Samarth goes into the details of the imagination.

Imagination creates the limitations and teaches how to go beyond them. The art of thinking about the Brahma is nothing but a child of imagination. It is the origin of both the duality and the knowledge. It is felt by us that we are bound or free of everything because of imagination. If our imagination is faulty then we will think that the visible world is real whereas if our imagination is true then we will have the transcendental enlightenment. It will make you frightened one moment and the very next will remove that fright and yet will induce you to wonder how this happened! In short imagination is almost as fast and ferocious as the mind.

It is the cause of our birth and also of the fruits we reap out of worship to the extent of Moksha. If it is utilized for spiritual purposes it will yield eternal bliss or else it will throw you in the deep ocean of grief. Imagination being the root cause of the origin of the universe it has to be rooted out to get to the Parbrahma. Listening to the Guru, thinking deeply over his preaching with utmost yearning to follow it at any cost makes your imagination turn away from the visible to the abstract. Once you experience the pure Parbrahma and keep your wisdom absolutely still in that state the imagination gets defeated and vanishes. The duality also obviously thus vanishes. Shree Samarth tells us to beat the untrue imagination with the truer one. Once it becomes the true form of imagination it itself remains in the Parbrahma and never allows you to forget it.

Pure imagination always makes you think that there is no duality, the only truth is the Parbrahma and the further imagination should be of the Parbrahma till eternity. Those who possess the pure imagination are always unified with their own self, are unaware of the duality and have fully acquired the knowledge of the pure Parbrahma. To maintain this state for ever and to disallow it to be corrupted by the visible Shree Samarth advises us to listen to the preaching of the Guru all the time. Finally he tells the disciples that the imagination which erupted from your mind and made you visualize this duality is not your true self, the real you is far beyond that. Are you satisfied now? To which the disciples say yes and Shree Samarth then says that they should now concentrate on the next samas.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – BADDHAMUKTANIRUPAN (EXPLANATION OF THE SIMULTANEOUS EXISTENCE OF THE STATES OF BEING BOUND AND THAT OF MUKTI)

The disciple said that you have described the Brahma where there is no duality after listening to which I got unified with it for some time. I now want to remain in that state for ever and not come back to the state where I have to think about this life because the bliss I got in that state can never be had by any material or organic pleasures. But what happens is, when I listen to you I get to the Brahma but when I go back home I again get entangled in my family life and hence detached completely from the Brahma, I just can't avoid it.

I am now fed up with this constant journey from the state of Brahma to the state of being enveloped by the body mind intellect conglomerate. I feel that if I am able to

experience the Brahma while listening to you I would better leave this body then and there only. Or else this state of duality should go for ever. Till I reach this state I feel ashamed of talking about the real knowledge and the Brahma. It also looks very odd to be unified with the Brahma for a while and then to pursue the everyday life with all the efforts involving the body and mind going into that which I really feel is a literal waste.

If anyone who has unified with the Brahma even for a little while and yet comes back to his body mind intellect conglomerate I feel that his knowledge has been incomplete. Either one should be unified with the Brahma or be in family life. If people like me get to the Brahma by listening to your preaching and still go back to square one once I go home I feel that I have neither gained anything in spirituality nor in the family life. In fact I feel that I am a loser on both the counts. I am pulled by these totally opposite forces at every moment which has really taken a heavy toll upon me. I am not only intimidated by this but highly confused too. I am unable to decide whether to pursue the knowledge of the Brahma or pursue my family life. The disciple then asks Shree Samarth to end this puzzle for him for once and for all, to which Shree Samarth answers first in the form of a question which encompasses a very deep meaning hidden inside. Is it that only those who left their mortal body in the state of unification with the Brahma have acquired Mukti and the great Saints and Sages didn’t?

The disciple humbly tells the Guru that according to the Vedas only Shuka and Vamdeo have acquired Mukti whereas others are still bound by the mind body intellect conglomerate. Vedas can’t be challenged. Shree Samarth tells him that if your saying is to be accepted then apart from these two all the great Saints, Sages, Rishis, Yogis, Siddha and those who have acquired the final knowledge will have no place in the state of Mukti. What you have quoted is not found in the Upanishads. Even if it is accepted for the sake of debate it implies that only two of the greatest people on this earth have acquired Mukti whereas others are languishing in the wilderness, including Lord Ram & Lord Krishna which is frivolous to say the least. Vedas have just quoted their names to support the basic hypothesis or even rather to put the hypothesis in the first place. Fools remember only words whereas the wise try to find out the meaning. They try to know what the meaning is by reading between the lines to get to the truth. Otherwise if what you say is accepted just on the face value of it then the Vedas will lose all their powers of illuminating one and all who study them which can never ever be the case. The Vedas are so sacred; and I don’t say this just because I have blind faith in them but I have experienced it and therefore I can say this without any doubt, that they can’t contain anything even remotely away from the truth. You haven’t read between the lines and therefore you are groping in the dark. It is none of the fault of the Vedas. It is foolish to expect that one who has unified with the Brahma will forever remain in a physical state which is just like the Brahma which incidentally doesn’t have any physical state at all for the simple reason that he can’t do that physically till his mortal body departs. Even Shuka told Bhagwat and the wisdom to recognize the state of soulfulness or that without it. If he had remained like a lifeless log of wood he wouldn’t have been able to do that. It is wrong on our part to expect that those who have unified with the Brahma don’t have to perform any karma. These people have to think wisely while describing the Brahma for the sake of people like us. They have to find the possible similes from this visible universe to describe the invisible, abstract and transcendental Brahma for our sake due to the fact that we don’t understand anything unless it is told in the context of what our senses perceive. While preaching, the Siddha who has attained Mukti has to come out of his unification only physically to describe it whereas from deep within he never ever loses his state of unification with the Brahma. Only he can do it and that is why he is called the Siddha! It isn’t possible for all and sundry. The fact is, rather than lying in a state of lifeless log

which they can if they wish to, they behave like any other normal human being without losing the state of the highest and purest form of Mukti which they have attained with the blessings of the Guru. It then goes without saying that if they can do it; you too can, provided you are ready to strive hard for it and if you gain the real knowledge of the Atman with the blessings of the Guru.

Shree Samarth has told four types of the people, who are Mukta, i.e. those who have attained Mukti. These are the Mukta, the live Mukta, the Mukta who have left their mortal body and those who are Mukta for ever, the Yogi of the Yogis. The primary sign of the knowledgeable is the enlightenment of the self. This can't happen till he has left the pride of the mind body intellect conglomerate. After this enlightenment he is not conscious of his body at all. Yet his body has to do the things which are destined for it till he decides to leave that body. Therefore you can't accuse him for any of the so called karma that his body has to perform just due to the fact that he is bodily present. Some of them may prefer to keep mum whereas the others may tell and explain about the knowledge of the self. At the time of the enlightening moments the body remains devoid of any karma or acts but this applies only to the body and not the state of unification with the Parbrahma. The highest achievement in the field of spirituality is the enlightenment of the self; all the other things are just ignorable. Shree Samarth therefore advises us to get it and get the ensuing eternal bliss. The Mukta even if accused of being bound is not affected in the least. His bliss remains inexorably intact. The simple reason for this is there is no place for the mind body intellect conglomerate in the enlightening experience. Wherever there is the presence of this conglomerate it should be taken for granted that Mukti is almost beyond imagination. Shree Samarth now goes even further and says that the feeling of "I am Mukta" is also contrary to that state as there are no feelings in the real self, the Atman, the Brahma, or the Parbrahma. It is self made and therefore is neither bound nor Mukta. The feeling that "I am Mukta" is a sign of being proud which again is contrary to the Parbrahma. Even after getting Mukti and being a Mukta no one can afford to carry with him the pride of the mind body intellect conglomerate, and if someone does it he is definitely leading towards the doom to be sure.

One who is able to totally discard the feeling that he is something is the one who can attain Mukti. Whether he talks or prefers to keep mum is absolutely immaterial. The binding arises from the properties which are absent in the Parbrahma and also absent is the feeling of Mukti. The one who has acquired the real knowledge of the self is distant from any feelings and hence also from the feelings of being bound or being Mukta. When we say that one is bound or one is Mukta we are still playing in the backyard of the Maya. Where the entire universe which is full of properties vanishes there can't just be the feeling that I am Mukta. One who is the real Mukta is beyond the feeling that he is Mukta. He doesn't say anything but if forced to do so by the disciples he just says that someone who was bound has been freed, that someone is not my real self. The thinking that I was bound and now I have become Mukta is also an illusion. This happens because of the presence of the mind body intellect conglomerate. You have to destroy and dissolve it forever. This thinking arises out of imagination which also is highly untrue. Suppose a person dreamt that he was bound and in the dream itself he realized that he had attained Mukti. On waking up from the sleep he is bound but hasn't attained Mukti. Therefore Shree Samarth says that those who have had the enlightening experience of the self and gain the real knowledge of the omnipresent Atman must be considered as Mukta. When this knowledge becomes richer he loses the feeling that he is Mukta. Such ones are devoid of any differences or doubts which fall in the purview of the Maya. Shree Samarth ends the samas by telling the disciples to be ready to listen to the path that one has to tread and walk properly on it to unify with the Parbrahma.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – SADHANPRATISHTHANIRUPAN (EXPLANATION OF THE IMPORTANCE OF SADHANA)

Our mind is used to imagining things, but imagination has limitations like the visible. Imagination thus falls horribly short at the place of the Parbrahma where there isn't any imagination at all. It is therefore futile to imagine about it. The question which repeatedly arises is how to know about the Parbrahma which is invisible and beyond imagination. Our mind is tuned to seeing things in forms but the Parbrahma is without any form. The mind and the imagination are thus not the tools to experience the Parbrahma.

The problem which arises is how to, think about a thing which is beyond thoughts, remember that which isn't even expressed for the sight or the mind, recognize anything which is devoid of any properties, see it which is beyond visibility, accompany a thing which isn't attached to anything, describe it where the whole world of words has been defeated and how to inhabit it where there is no so called basement nor anything built upon it?

When we start to think about the unthinkable and the one without duality, unfortunately duality supervenes. With the fear of this horrible happening if we decide to stop thinking about it then all sorts of doubts come to invade the mind. In this case let alone attaining happiness we in fact are engulfed by depression. The only solution to this is to make the mind used to thinking about the Brahma consistently which will lead to the final enlightenment. Along with that if the thinking about what is liable to be destroyed and what is not is also continued then happiness will not disappear. In short think about the Brahma rather than the visible all the time all the while.

When we start thinking the duality of the thinker and the thought appears but if we leave thinking to avoid duality then we won't be able to do any Sadhana and there would be no progress. Avoiding wisdom leads to nothingness and many doubts.

It is then imperative to think about the Atman and the state without that. The wisdom which it accrues helps us to make the visible vanish but it is very difficult to get rid of the pride. This pride leads again to the duality. To remember the Brahma one has to forget about oneself. To acquire it you have to unify with it whence the mind doesn't remain in the state of the known qualities of mind. You don't remain anything different from the Brahma.

Experiencing the Brahma is transcendental and nothing can be said about it. It can't be had by saying that I will have it but it being omnipresent its relation with us is unbreakable. It being devoid of duality it can't be seen with that view and with the other one it is visible all over. In Brahma the karma vanishes, renunciation reaches its zenith and then unification remains but a formality. When one feels that he can't understand the Brahma he does very early and the corollary is true too. You can't meditate or think about Brahma, for meditation or thinking are properties of mind. The boundless Brahma which is beyond the boundaries and limits of space and time can't be captured by the mind which is bound by these boundaries.

The Brahma isn't even remotely like anything that we know. The question which then arises is how to think about such a transcendental thing? How to get to know about a thing which is hiding and doesn't disclose its hideout? The mind then feels that if it is not visible then it must be just a hypothesis which isn't true at all. This means that our true self is

untrue. This also means that the religious scriptures too are untrue and the great Saints, Sages and Rishis just wasted their lives. Shree Samarth then gives examples to rectify this misconception.

In the GuruGeeta Lord Mahesh has preached the knowledge about the lack of duality, the path of knowledge was told to Goraksha in AvadhootGeeta. Lord Vishnu took the form of the King Swan to empower Lord Brahma which is known as the SwanGeeta. Lord Brahma told Narada the Bhagwat consisting of 4 shlokas which was later on elaborated upon by Rishi Vyas. Guru Vasishtha told YogVasishtha to Lord Ram and Lord Krishna told Bhagwadgeeta to Arjuna consisting of 7 shlokas which was thence converted into its full form of 700 shlokas. There are innumerable examples of these things. The knowledge about the lack of duality has been wholeheartedly accepted by all the enlightened Sages. To call it untrue and to discard it would be thus a cardinal mistake but thoughtless people don't understand this. The fact is, the knowledge of the Atman is so micro and transcendental that all the greats in the field of spirituality have failed to describe it. This doesn't imply that it is untrue because it is indescribable or can't be understood by common men. The solution to this is rather simple. Understand it and imbibe it by listening to the preaching of the Guru who is always in that state from deep within. If this is done all the problems would vanish into thin air.

All the chaos is created by the pride of the body mind intellect conglomerate. It turns the truth into untruth and vice versa. It creates innumerable doubts. It neither allows you to conduct your family life in a nice way nor does it make it possible for you to properly follow the spiritual path. Even with the greatest of efforts it is difficult to get rid of this pride. The real greatness of the Saints is to make it vanish forever. We should follow their example by following their preaching. Only those who are able to do this can hope to achieve bliss.

The pride of the body mind intellect conglomerate is responsible for keeping away from worship, loss of the power of the Vairagya and thence finally becomes the greatest impediment to acquisition of the Parbrahma. It also doesn't allow performing either the family life or the spiritual one in the correct way, it leads to loss of success, fame and strength. It makes foes out of friends, creates hatred amongst lovers and brings pride in everything. It creates doubts galore, quarrels and divides the society on the whole. When it is not liked by anyone how the God will like it? Therefore the one who can get rid of it becomes happy. The questions then arise are, how to get rid of it, how to experience the Brahma and how to remain in a blissful state?

Shree Samarth tells that first fully understand the intricacies of the body mind intellect conglomerate and then sacrifice it forever, experience the Brahma by unifying with it and never be stuck to anything visible and be without any desires to remain in a blissful state. He states another superior state of bliss which is acquired by the Saints who forget everything while performing Sadhana, even the feeling that they are doing Sadhana rather the feeling is that the Guru is getting the Sadhana done through me. This state which is nothing but the transcendental one is the most blissful and is the culmination of the Sadhana.

On the contrary if a Sadhak unifies with the Brahma and then says that now there is no need for me to do any Sadhana, he goes back to the square one in the area of imagination. The real Sadhak has to be very careful about this and has to be constantly watchful for this imagination and when he finds it he should be able to destroy it. Then only the Sadhana becomes without the feeling of the untrue yourself.

You should think about the unthinkable but without the feeling that I am thinking so that you are able to get rid of the troublesome "Me". There is difference between the knowledge of the Brahma and other types of knowledge. In other types of knowledge the seeker remains different after the acquisition of the knowledge whereas in the knowledge of the Brahma

the seeker or the Sadhak unifies with the Brahma but for others he is like anyone else. This can be understood only by those who have experienced it. Your endeavor should be to be like them. At this stage there is no place for the imagination. One should never forget that he is the Brahma but do Sadhana without ever dissociating from the Brahma. This is akin to doing everything but remaining totally aloof. You should allow the Sadhana to go on effortlessly. The implied meaning of it is, Sadhana remains as such till you are aware of the body mind intellect conglomerate but when it finally is got rid of you don't have to do any efforts for the Sadhana which still goes on continuously. The one who becomes totally doubtless after unifying with the Brahma is unaware of the conglomerate and the Sadhana. He remains in a state without body despite being in the bodily form.

If someone acquires the unification with the Brahma without much Sadhana he is likely to be again enveloped by the conglomerate and become idle. Under the garb of spirituality then there is selfishness, one sleeps while he pretends to be meditating and because he feels that he is finally freed he goes on doing anything he fancies. He pretends to preach but in fact criticizes most of the times, rather than having a dialogue he engages in heated debates trying to prove himself right in everything which is nothing but pride. Such a person even goes to the extent of saying that after getting the knowledge of the Brahma what is the need for Sadhana? This is utterly ridiculous and despicable. It is like using your weapon for your own destruction. The remedy in these people becomes the disease again. By leaving Sadhana he himself converts his Mukti into the bound state. He is foolishly afraid that if does Sadhana even after getting Moksha he will lose the highest pedestal. Many fall in this trap and lose all what they have earned by doing unimaginable Sadhana. He is also afraid that if he does Sadhana people will say that, hey, he is not a Siddha but a mere Sadhak. He doesn't know that all those who have finally and ultimately unified with the Brahma never lose the track of the Sadhana. These are all manifestations of the mind body intellect conglomerate which hasn't still been vanquished. It is the simple principle in all walks of life including spirituality that knowledge will follow those who indulge in strenuous studies. Only Sadhana or the persuasion of the real knowledge will accrue the Brahma. The disciples here ask Shree Samarth how and what to study and to tell about the Sadhana to be done for achieving the ultimate goal. This is discussed later by Shree Samarth.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – SHRAVAN NIRUPAN (LISTENING TO THE PREACHING)

The five most important things for the spirituality are, doubtlessness, vanquishing the desire about the visible, extreme desire for the acquisition of the God, the rise of the intuitive feeling of the self and attaining the art of concentrating your mind on your real self. Shree Samarth says that you can have all these things if you hear about them from the Saints or the Guru.

He says that listening to the preaching of the Guru yields bliss. It makes you capable of acquiring worship, Vairagya, the power to make your mind pure to the core, the state of intellect which is directed totally towards your inner self and also makes you capable of finally losing your desire for the visible and the greatest enemy of yours, the pride.

By listening to the preaching of the Guru your, doubts are erased, feeling of yourself is gone, vices disappear, power of thinking and implementation is increased and your psyche is changed. The mind can be controlled, the conglomerate vanishes, many problems and dangers are avoided, the things you strive for are done very easily, it becomes easy to go into Samadhi, the preparation for getting the ultimate bliss is done, the wisdom of realizing what is the Atman and what is not never leaves you and you become easily unified with the ultimate.

It increases our knowledge, ingenuity and decreases the desire to acquire organic pleasures. By listening to the preaching of the Guru you know how to, have correct thoughts, reach the Brahma as a Sadhak, use your intellect, apply wisdom, vanquish the conglomerate and turn it towards the Lord, how to avoid the company of the unwise and vicious, conquer the desires, awaken the intuition, approach the Brahma and the Moksha, acquire bliss, become thoughtless yet fully knowledgeable, swim this horrific ocean of the human life, worship the Lord, apply the wisdom in either the path of family life or the spiritual life.

It is common knowledge that we don't understand things without anybody superior to us telling them. The human effort should start only after listening to the people who matter. Our doubts get cleared by listening and therefore it is one of the most important aspects of Sadhana. Shree Samarth goes to the extent of saying that it is the best form of Sadhana as it lends credence to all the truths in the entire universe as nothing else can for the fact that our psyche is such that when we listen to the authorities we tend to believe them and do things which otherwise we would never do. That is the importance of listening to the preaching of the Guru.

It heralds Vairagya. It turns the bound into those who want to tread on the path of attaining Brahma and them into Sadhak. The Sadhak is turned into a Siddha. They are endowed with the knowledge of the self.

Listening to the preaching has the power to turn a vicious man into the most virtuous and pious. It is difficult to describe what listening to the preaching of the Guru can do. If you understand the importance of the real listening, then your fortune will change for the good even without your knowledge and without you doing anything for it.

Listening doesn't simply mean hearing, you should be able to decipher the meaning of it and imbibe it too. Then you are inclined to act accordingly which can lead to the enlightenment of the self which removes all the doubts which is the cause of the vicious cycle of birth and death.

Shree Samarth says that like Sadhana even the Siddha has to continuously listen to the preaching of the religious scriptures and his Guru, otherwise he is liable to lose his position, acquired after yeoman efforts. If that is the case with the Siddha less said the better about the bound. He also says that just as we can't sustain our body by eating or drinking just once but have to do these things every now and then, same is true for listening to the preaching and doing the Sadhana. Those who avoid it out of idleness are the ultimate losers.

END OF THE EIGHTH SAMAS

THE EIGHTH SAMAS – SHRAVAN NIRUPAN (LISTENING TO THE PREACHING)

Shree Samarth says that he will explain about how to listen to the preaching and asks the disciples to pay attention to it. Some talk in such a way that happiness is lost and the things one has decided are sidetracked. One should keep away from such a talk. Sometimes after reading a book one decides firmly on something but after reading another one pertaining to the same topics these decisions vanish into thin air which leads to a state of indecisiveness for the lifetime. Therefore one should read the religious books preaching the lack of duality which remove your doubts.

One who is obsessed with acquiring Moksha develops love about the books preaching the lack of duality. He should study the wisdom of what is the Atman and what is not. It is common knowledge that you like to listen to the words which are conforming to your thoughts and therefore there is no point in reading the books preaching duality if you are on the path of spiritualism. It is also evident that if one has the utmost respect which is incomparable to anything for his Guru, he wouldn't like the praise of any sundry person who by no comparison comes anywhere near the horizons of the Guru's whole persona.

One loves to listen to what he loves and love is a thing which emanates from the mind without any effort like water which flows down. A really knowledgeable man only likes the books which comment upon the wisdom of the thoughts of Atman and those without it. Shree Samarth says that everything has got its own importance wherever it is and if it is told somewhere else people aren't ready to accept it. The gist of it is that it should be borne in mind while telling something that whether it is according to the liking of the listeners or not. Therefore it is foolish to ask the really knowledgeable ones to read about the works of fiction howsoever entertaining they may be. He gives a lot of similes to elaborate this point.

On the other hand, one who wants to progress on the path of spiritualism should always read and listen about the things which preach lack of duality. He should go to a place where he has the required peace to concentrate on them which will yield the desired happiness.

Shree Samarth says that the ideal book for the Sadhak is the one which purifies your mind and induces you to do Sadhana. It endows you with the feeling of being distant from everything except the truth with the virtuosity, courage and the feeling to help others without any expectations.

According to him the real books are those which tell about the highest pedestals to be conquered in ethical and moral behavior and the path to be followed to do it. He firmly believes that it is not the job of the literature to just paint the human life as it is but it should have the capacity to change the internal environment of the mankind, to take all the readers to the realms of the real knowledge. Others are called books because there is something to read in them and they come in a bound form! They are nothing but trash.

There are many types of people in this world and according to their liking they read. Out of them only those benefit with the acquisition of the real knowledge who read the books firmly adhering to the time tasted theory of lack of duality. Others just get entertainment which is highly evanescent.

Finally he says that everybody reads or listens according to what they like but the Sadhak should read and listen to only those things where there is deliberation over what is temporary and what is permanent and what is the filtrate and what is the supernatant which has to

be discarded. Only this type of reading or listening will yield the wisdom of what is the real Atman and what is not which thence will lead to the knowledge of the self.

END OF THE NINTH SAMAS

THE TENTH SAMAS – DEHANTNIRUPAN (THE TIME OF DEATH)

We are under the influence of the Maya and therefore we believe that what we see is the truth and the Brahma which we can't see is untrue. This is despite the fact that we have been repeatedly told about the truth by the Sages and the religious scriptures. When the mind is full of the visible there remains no place in it for the real self and that is primarily the reason why we can't experience it. Unfortunately this contradiction continues. The only way of removing it is to listen to the Guru and give it a real thought and behave accordingly.

Shree Samarth repeatedly tells us that bliss is attained only after unification with the Brahma. The really knowledgeable after having the enlightenment of the self leaves his body at the mercy of its destiny for he finally knows that the body was just a means for the final enlightenment and that being done it has lost its importance in the whole. He is least bothered about it. He is not bothered if that mortal body dies immediately or after some time. The place where he dies becomes a sacred one. Even the sacred places get their importance only if the great Saints and Sages who are always in the state of Mukti visit them and stay there at least for a while. The time of death for these people is of no importance at all. For them even the time ceases to exist. He is beyond sins or other deeds for he exists on the earth as a body with which these things are related till that body is destined to be there otherwise he is related to the body as distantly as virtues are from vices.

People think that if one dies during a good period according to the religious beliefs, without any pain or when he is taking the name of the God then he becomes Mukta. This is a myth. If all the period while being alive is spent without doing anything good only death on good occasions can do nothing. Pain is a criterion for the body which is nonexistent at the state of Brahma. Taking the name of the God only at the time of death and doing everything else the rest of the life is also of absolutely no use. You should do Sadhana as much as possible and not only when your end is near. There are no short cuts here. You should worship the God whenever possible and not just at the time when you think it matters. If it had been so easy then people who die a peaceful death during some religious festival worshipping God and behaving recklessly at the other times would have attained Mukti which is frivolous to say the least. Whatever the people's thinking these people are destined to be born and die again. The Saints know this and therefore neither preach it nor follow it. They rather are after getting the enlightening experience of the self as early as possible in their lives.

It doesn't matter by any aspect if a Saint dies in an unmanned forest or in the crematorium, or if his mortal body lies neglected for a long period and decomposes or is eaten by the animals. People feel bad about it because of their lack of knowledge. The Saint always has the knowledge that he is the Atman which is not born and hence there is no question of death for him. He has digested the vicious cycle of birth and death by his wisdom of what is Atman and what isn't. He in short is far beyond the illusory incidences of birth and death.

He sees the Brahma all over and is blissfully unaware of the Maya. He lives on by killing the death itself as he has conquered the desires and the lusts. He does live amongst all the people but is totally different from them within. We can also get Mukti if we worship him.

The Sadhak who follows the orders of the Guru should always act according to the wisdom of what is Atman and what isn't. Shree Samarth says that the Sadhak should follow and talk about the pure lack of duality which will fetch them the bliss achieved by the Guru. In this way such a Sadhak who totally surrenders and submits himself to the Guru becomes a Saint himself capable of advising others. This is the greatness of the companionship of the Saints. Rest on the worship of the Guru, be wise about the Atman and be pure in all your dealings and I guarantee that you will achieve the Brahma. The condition is that your worship and submission to the Guru should be complete and total. The Guru is the only one whose love is far more superior to even that of the mother and he takes care of you at all the times. He takes you through all the difficulties encountered on the path of not only the family life but the spiritual life also. He is capable of metamorphosing you and enriching you with the ultimate knowledge and Moksha. There is no other way of getting it without the Guru. After telling these seventy Samasas Shree Samarth had felt that this was enough but for our benefit he continued with the Dasbodha.

END OF THE TENTH SAMAS

END OF THE SEVENTH DASHAK

THE EIGHTH DASHAK – MAYODBHAV (THE ORIGIN OF THE MAYA – THE MOTHER OF ALL THE ILLUSIONS)

THE FIRST SAMAS – DEVDARSHAN (SEARCHING THE GOD)

There are many religious scriptures and books to be studied but even if you do that you won't become doubtless on the contrary many doubts would start arising. The same is true with all other forms of so called Sadhana like pilgrimages, donations etc. There are many sects preaching many ways of getting to the God. There are many types of Sadhana and worships advocated. There are many Sages who advise in their own ways. To top it all there are many Gods worshipped! The questions that naturally haunt everyone on the spiritual path are how to get over this riddle? Whom to call the God? How to recognize him?

Shree Samarth says that he who created this universe and sustains it, he who created Lord Brahma, Lord Vishnu and Lord Mahesh is the real God. Others are conceived to be the Gods but are limited to that conception as they can't do what the real God does. He being the creator if someone wants to see him he can't as he is without properties. This unimaginable art of his is beyond the comprehension of the Lords like Brahma, let alone us the lay men.

In the beginning there was an empty space, the sky which is like a big zero from which originated the gaseous forms leading to the fire which gave rise to water and thence to the earth. This is not easy to comprehend and imagine that the God in fact did it. The God or the Brahma was there before the creation of all this, is still there and will be there after its

destruction. We foolishly consider the sculptures in the temples as God. God is there too but to see him there you ought to have a different perspective of the vision given by the Guru and not your eyesight. Yet the God though present in all the forms in the subtlest manner, still remains elusive from his own creations as is the case with every creator. Therefore the contention that the reason behind the creation and the creation are the same is untenable for the simple reason that the creation has been done by the formless, shapeless and the unseen. Therefore one should never doubt the fact that the creator of the universe is different from the universe. Therefore the laws applicable to all the others aren't to the creator, the God, the Parbrahma. We tend to forget this and therefore the doubts.

The God is different from the mixture of the basic elements. The visible universe is untrue and the only truth is the Atman. The Brahma or the Parbrahma is even beyond that. The Atman is omnipresent in the entire universe but the Parbrahma is outside the percepts of this. This is because of the forms that the Atman takes whereas the Parbrahma is formless. Otherwise both are the same if you remove the forms and make it pure. The pure Atman should be referred to as the God. Everything else is worthless. Another simple explanation which Shree Samarth gives is the fact that all the things are destructible whereas only the Parbrahma is indestructible and therefore it should be different from all else. That should be considered the real God who is the only permanent thing amongst all the temporary ones. It is therefore foolish to say anything relating to temporariness about the God. Birth, death, the so called happiness and grief, in short everything that occurs in the universe is because of his powers, he is the reason behind it all and therefore he has to be different from them. Nothing in anything mortal can be referred to as God. This is beyond the comprehension and imagination of anyone except the Guru and therefore it has to be understood under the guidance of the Guru otherwise all your efforts will be futile.

The disciples raised a doubt here. If the God or the Parbrahma is without any properties and has no karma then how could he remain like that after performing the karma of creating the universe? How to resolve this contradiction of the thing which is without properties creating things with them? How to know who is the creator of this universe? How to recognize him? Shree Samarth answers the query of how the mother of all illusions the Maya originate in the Parbrahma in the next samas.

END OF THE FIRST SAMAS

THE SECOND SAMAS – SOOKSHMA AASHANKANIRUPAN (TRYING TO RESOLVE THE DOUBTS)

The disciples had asked how this universe full of life and lifeless forms could originate from a formless abstract transcendental Parbrahma. Shree Samarth says that this has to be resolved. The Parbrahma is the only truth and it is the only permanent thing. The mother of all the illusions, the Maya originated from it as an illusory whirl which seems to be the truth for all else but for the Parbrahma it isn't there at all. This whirl is of the jaundiced view. The view most of us have by which we are entrained to see only the nonexistent and neglect the omnipresent, by which we feel that I am the body mind intellect conglomerate and not the Atman. This occurs on account of the lack of real knowledge. This whirl is also the covering of the Parbrahma by the clouds of illusion giving rise to the view of the nonexistent. The Parbrahma is the ultimate state of Mukti, has no karma and is above everything, the greatest, biggest, highest, where

all the adjectives fall miserably short. The original Maya originated from it which was in the micro form and had no ills associated.

The disciples raise a doubt here, how did this Maya with all the associated properties emanate from the Parbrahma which is devoid of any properties. They ask Shree Samarth if it had to be accepted then they think that the Parbrahma also has properties like all others and request him to get this contradiction cleared. Shree Samarth says that it is wrong to think that the Parbrahma does the thing and yet remains free from the sticking of doing it. For having the desire to create this universe there should be the desire which isn't there anywhere near the Parbrahma. Yet it would be dangerous to think that Maya is something potentially different from the Parbrahma as then the Parbrahma will have the role of a mere witness all the time all the while which isn't the case at all. It is here that the Guru is required to clarify this with the experience of the self enlightenment. With it dawns the realization that the Parbrahma can and does control the Maya after all. Those who don't possess the knowledge of the self and those who have different views about Maya will either just believe that it is untrue or will get to see according to their views as one is apt to see one's own image in the mirror. Shree Samarth then elaborates the different views and beliefs by giving numerous similes. Shree Samarth says that this has been the root cause of debate for eons amongst even the greatest of religious scholars but in the ocean of these different views and the doubts arising out of that the main subject of how did Maya originate remains unanswered. This will be addressed to now in the next samas by Shree Samarth.

END OF THE SECOND SAMAS

THE THIRD SAMAS – SOOKSHMA AASHANKANIRUPAN (TRYING TO RESOLVE THE DOUBTS)

Shree Samarth in the beginning of the samas itself says that we are asking about a thing which hasn't happened at all in the first place! All that is seen and being comprehended or sensed by our sense organs is in fact nonexistent! Therefore this or these queries are futile. He knows that this is the experience of the really knowledgeable and difficult to be digested by the commoner and therefore says that though this is the case, he would explain it by giving some similes. We see the mirage, dreams, a form transforming into another like water into vapor or ice which we perceive as a new thing, try to separate the tree from its shadow. We know that all of this is untrue yet we perceive them and say that these are the illusions. In the same manner under the clouds of these and the like illusions combined with the lack of knowledge we perceive the illusory universe. We are entrained to perceive the things through our senses and thus naturally fail to recognize the transcendental Parbrahma. As it isn't in any way even remotely similar to anything perceivable it is impossible to put forth any similes to describe it. Parbrahma is the original masculine and feminine power both. It thus is the origin of the original Maya. All that is done is through this Maya, the original illusion and the origin of all other illusions. The primordial Atman is singular. When it resides in the body it is called the "Life". When it has the component of the pure Maya which first emanated from the Parbrahma it is called the "Shiva" which resides in the whole of the universe. The fully expressed knowledge with all the powers imaginable and unimaginable inherent in it is the ultimate God. His knowledgeable part is known as the prime masculine and the part endowed with all the powers is known as the Original Maya. The origin of all the powers seen in the universe is due to the Maya. In essence both of them being

concentrated in one ultimate God are not different but are one. This is the one which controls everything. One has to have the real knowledge and blessings of the Guru to fully understand and comprehend this. This is also true when it is said that Maya is all pervading in the entire universe though it isn't the whole truth. This also has to be understood and comprehended with the real knowledge and the blessings of the Guru.

Shree Samarth now turns towards the first doubt. How did the Maya originate? It is something akin to hypnotism wherein nonexistent things are seemingly made existent, but when one comes out of that state one realizes that experience as untrue. Shree Samarth now takes the help of one of his favorite similes for making this most complicated subject understandable to the disciples. The sky is the stillest thing that we see. From this stillest thing originates the highly unstill thing, the wind. Despite this the sky doesn't undergo any change in its staidness. Not even the micros part of the sky is disturbed. In the same manner the Maya originated in the Parbrahma without even slightly disturbing its nature. The wind originates from the sky and hence it isn't as old as the sky. The Maya also can't be compared to the Parbrahma in this regard. To add to it the wind finally disappears in the sky and the Maya too in the Parbrahma. Therefore Maya having birth and death is untrue. We can feel the wind but can't see it, the same applies to Maya. One can see many a thing carried by the wind without getting to see the wind. With Maya gaining an upper hand we can see many things but not the Maya. Just as the wind wraps things around it and can change the shape and form of them so does Maya with the Parbrahma for those who lack the real knowledge of the self. Most of us who fall in this category are thence apt to see the Parbrahma without properties in the form of so many things with innumerable properties that is the entire universe. We feel that the sky is covered by the clouds but in fact there is no change in the sky, the illusion is created by our perception of the vision. Our vision or the view of life is faulty which leads us to see all the temporary things wrapped by Maya but not the only permanent thing, Parbrahma. The cause of this illusory universe seeming to be true is thus the wrapping put on by the Maya and our ignorance of it and our sordid steadfastness not to get over this ignorance. We see the sky and say that it is blue in color when in fact it is colorless. We feel that all the things in the universe being seen in the sky must be within that sky defining its purview when the reality is that the universe has an end yet the sky extends beyond that. It is free from everything and doesn't stick on to anything seen in it. The Parbrahma also seems to be containing everything, it does but it is not bound to them, it doesn't stick on to any of them and is totally, entirely and finally free of them. Shree Samarth also gives the simile of the relative motion wherein he says that while the chariot moves on, those sitting inside it feel that the whole earth is moving along with them when in fact the earth is still and only the chariot is moving. We do realize this because it is easy to understand, we don't apply the same theory to the Parbrahma and the Maya because of our stubbornness and inability to digest the only truth and also for the reason that it would require inherently, the wisdom, prudence and the sense of urgency of a Sage or a Saint ready to practice what he preaches which is by far the most difficult thing to do. Shree Samarth also gives the example of how the diffraction of light can lead us to see things in a totally different shape and form when in reality nothing has happened. The only thing is that you are on the wrong side of the source of light. Exactly the same applies to the Parbrahma and our perception of it. If we see from the side of the source we will never see any change in Parbrahma which is done by the Saints, Sages and the Guru. Most of us see from the wrong side of it and thus are prone to see it in different forms, shapes, colors etc. which falls within the spectrum of our so called vision. Needless to say, that our vision being faulty we will only see the creations of Maya. We thus imagine properties at the place of the Parbrahma and remain blissfully ignorant of its true nature which is

without any properties. Maya being the creator of the mind is faster than it and therefore difficult to catch but it manifests itself through its creations. These are as temporary as their creator, the Maya. All these creations of Maya including the Maya being temporary can by no fancy of imagination be even thought to be remotely capable of disturbing the originality of the Parbrahma in any slightest way which stays as it was, and is forever, literally meaning every letter of the word. The Maya is not thus a part of the Parbrahma on any count. The original whirl emanating from the Parbrahma leading to the creation of the Maya is in the form of the wind which in fact signifies the origin of the life forms. This also is in the form of the first sound in the universe the "Om". The five basic elements are inside the Om in the form of seedlings. Because of the power of the wind the micro elements take a macro form. Hence all this is inherently present in the original Maya. Sky and the wind are present in the Maya. Strength is the property of the luminescence. The feeling that I am alone and should express in many got the desired strength thus. This strength is soft for all and that is the origin of the water. Without the earth all these would have no place to go and thence the earth or the solid matter of the universe was created. All these five basic elements are interdependent and their mixture in various proportions gives rise to this entire universe. In the beginning and after the end of all these illusions the Parbrahma is there in its original form, whatever changes that occur, occur at the level of the creations of the Maya.

Shree Samarth has exquisitely dissected out the most difficult part spiritualism for easier understanding of the commoners. He further says that to see the Parbrahma you have to have a vision which can see the abstract, the transcendental which can be given only by the Guru; otherwise it is well nigh impossible. Our senses are so weak that let alone getting to know the inner core of all the visible we are unable to even know the wholly macro outer cores. That is why we see the things as they are really not. The illusion though primarily created by Maya we increase it many a folds through the use of our incapable senses. One has to first shut these senses which are hopelessly incapable of delivering any information about anything, not in the least the Parbrahma. Only when one is able to that there is any chance of getting anywhere near the Parbrahma. Shree Samarth has made one of the most difficult aspects of the spirituality simpler for our comprehension, as he has done about many others throughout the Dasbodha.

Here the disciples raise another doubt. When the original Maya too was in pure form at the time of its whirl emanating from the Parbrahma, how were the five basic elements created from it? The answer of this is provided in the next Samas.

THE END OF THE THIRD SAMAS

THE FOURTH SAMAS – SOOKSHMAPANCHBHOOTENIRUPAN (EXPLANATION OF THE FIVE BASIC ELEMENTS)

The original Maya which emanated from the Parbrahma gave rise to the Maya, the mother of all the illusions; which in turn produced the basic three properties. They are the virtues (and/or) wisdom, being unwise, and the vices. From the vices were created the five basic elements which then proliferated. If the original Maya is beyond properties too, how it gave rise to the three basic properties leading to the creation of the five basic elements was the original doubt raised by the disciples.

Another point of conjecture is the fact that all these five basic elements are thoroughly mixed with one another so that you will find the rest of the four in each one it. If one thinks very minutely with application of wisdom then one can find that the five basic

elements must have been there in the original Maya in the form of the most primitive seedling. Shree Samarth says that it is imperative that we get to know about these elements in details first before embarking upon the further knowledge about them. Whatever that is found to be hard and with recognizable mass indicates the presence of the earth and that which is soft and wet shows the presence of water. All that is warm and is luminescent is because of the light; all that is lively and motile points to the wind and anything with a vacuum, space and is still denotes the presence of the sky.

Now Shree Samarth explains the admixture of them. How do we find the earth in the sky? The sky as described earlier is the biggest vacuum, is the biggest zero. Being that, the sky denotes lack of knowledge which is so very evident in the various forms that the earth bears. The presence of the earth in the sky is thus explained. The sky is the softest thing and hence contains traces of water too. The lack of knowledge gives rise to illusions which are seen by the perception of light which is thus in the sky. The wind is basically not different from the sky, the only difference being in the fact that the small resistance that is found in the sky is on account of the wind.

How other elements are found in the wind? Although the wind is very lightweight it still has a mass which indicates the presence of the earth in it. It also has power and that too is a measure of the earth having hardness giving rise to the power. The softness in the wind is the measure of the water in it; the illusions created by the wind signify the presence of the light in it. The wind encompasses all the properties of these elements and that being the property of the sky it wouldn't be improper to find the traces of the sky in it.

The light gives rise to illusions which can be seen or felt by the senses. This becomes true on the count of the forms made on the earth. The illusions are many times soft and soothing in nature which indicates the water in it. The light moves very fast and takes some part of its mobility from the wind. Though it is moving constantly it has to die down somewhere and there it remains in a still state which signifies the presence of the sky in it.

Water is soft but has a mass which comes to it on the count of the earth in it. The softness can be experienced because of the light, the stillness because of the wind and is a part of the sky as the sky is encompassing everything seen. The earth isn't hard everywhere, the softness in it is due to the water, the hardness in it is experienced due to the light and the resistance that it offers is due to the wind and it is also borne by the sky. Everything that our senses perceive is in the context of the sky which is an inherent part of all the other four elements. The sky is unbreakable, irremovable and is the stillest thing in the universe.

This has to be experienced, otherwise rather than understanding the five basic elements we would get either confused by their mixtures or would feel that we have understood everything about them when in fact we haven't known anything. If we think minutely after the requisite experience, it isn't that difficult to know that the entire universe is running on the power of the wind. If this power is seen in the micro form we would see the presence of all the five basic elements. In a gist the power seen in the micro form contains all the five basic elements in the nano form, if at all some gauge is to be applied to it. This micro form of the basic power is the original Maya. The illusory Maya emanating from it gives rise to the three basic properties. These added up to the five basic elements yield the eight angled singular power, the origin of all the powers. It too has a basically huge component of the five basic elements, something akin to the creator necessarily having its presence in the creation and vice a versa. The singular power thus is manifest in the form of the five basic elements and the three basic properties. To understand this in its entirety application of wisdom is required.

The five nano basic elements at the place of the original Maya become evident due to the three basic properties. After they become evident all other principle elements are created. All this was created before the origin of the universe. (This is a verbatim translation of the words of Shree Samarth and not an elaboration of his thoughts which are awe inspiring, considering the fact that he was speaking these words in the 17th century when nobody supposedly knew an inch about the universe!) At that time only the Parbrahma was there along with the original Maya. Every other creation has been thence including the Lords Brahma, Vishnu and Mahesh. The entire visible universe has been created after this, to put it in a gist. All the components of the universe including sun, the galaxy and its contents and even all the directions in the space and in fact the space itself were thus created afterwards. It can be elaborated in great details but suffice it to say that everything including the live and the nonliving forms were created afterwards.

Shree Samarth makes it more precise and says that the entire visible universe has been created chronologically from the five basic elements by the original Maya. The admixture of this creation is so seemingly complete that the visible is of the five basic elements and only that is visible which is created out of the five basic elements. To see or get to the originator of all this, "The Parbrahma", we have to naturally then go beyond the visible! This is probably the simplest explanation of why we have to reject all that is seen to be able to experience the Parbrahma and then to unify with it to get rid of the cycles of birth and death, "To be able to achieve Moksha and attain Mukti forever".

END OF THE FOURTH SAMAS

THE FIFTH SAMAS-STHOOLPANCHMAHABHOOTESWAROOPAKASHBHEDONAM (THE FIVE BASIC ELEMENTS AND THE DIFFERENCE BETWEEN THE PARBRAHMA AND THE SKY)

Shree Samarth now explains that there has been such an admixture of all the five basic elements that it is difficult to separate them but he would try and give the examples of the things made up of each one. The mountains, the rocks, different types of soil, sand all the metals; in short all that is without the so called life constitute the earth.

Water is found in the rivers, the seas, the oceans, lakes, the clouds, in the living matter, in the oil, and in the water in the water table of the earth. Anything which emanates light and/or heat like the sun, moon, the stars, the fire of any origin, the things which absorb or evaporate water fall under the purview of the basic element: light. During this explanation Shree Samarth tells one of the many worldly truths which he has been consistently telling in the whole of the Dasbodha and that is the fact that the fire is the hunger of the time!

The wind is highly motile. It is the power which is responsible for the life in the live forms. It is also responsible for the motion that is seen in the entire visible universe. All the happenings in the universe are on its count. It is also the power which keeps the entire universe and its contents in their proper designated place (One is dumbfounded by the prudence and brilliance of Shree Samarth, as always though!). The sky is the stillest thing and is the ultimate vacuum. It has no boundaries and is seamless. It encompasses the entire universe and remains unique in all the diversities. All the remaining four basic elements are bounded by the sky. Despite this we have already seen that if we think minutely this biggest thing in the universe is ubiquitous

in everything in a micro form. These two contradicting yet explainable properties of the sky may put it alongside the Parbrahma. The disciples raise the same doubt that why not to call the sky as the Parbrahma and if not then what is the difference between them.

Shree Samarth says that the Parbrahma is without properties and is permanent. But the sky which is one of the five basic elements has properties inherent in it. It has the properties of desire, temper, grief, fright, lack of knowledge and is a vacuum. That is why it is one of the elements whereas the Parbrahma is the ultimate in having no properties attached to it and is free of any vices. On top of this you can see the sky with your so called vision and describe it too which isn't possible at all about the Parbrahma. It isn't permanent in the sense that it too is liable to destruction at the time of the dooms day. Therefore though it seems to be the closest visible thing approaching the Parbrahma it isn't the Parbrahma. This difference is like that between the flooring made up of glass which seems like water but it isn't. This is again an illusion which we shouldn't fall prey to. In his own inimitable way Shree Samarth gives many similes here to make the subject easily understandable. Sky is a creation of the Maya and hence can't be compared with the Parbrahma. The disciples still raise a doubt. The sky is boundless and hence doesn't have a form, a color, any shape or any vices and it seems still all the time and therefore we feel that the sky is the permanent thing and is the Parbrahma.

Shree Samarth answers this query. The sky originated from the property of being unwise and temperamental and therefore it is enveloped by the other ills like the desire, anger, fright and grief. It is also the biggest zero and signifies the lack of knowledge. Zero signifies the state of nothingness. This is nothing but the lack of knowledge manifesting in stillness. This stillness is poles apart from that of the Parbrahma where it comes out of the ultimate knowledge. It is like comparing the stillness of a log of wood with that of the Saint's mind. It is also like trying to find the similarity in the sleep of a common man and the Samadhi of a Saint. In the sleep our sensations dissolve in the total lack of knowledge leading to the surfacing of the emptiness of our being whereas in the Samadhi of a Saint only the pure knowledge remains which leads to the final enlightenment. Because of these differences which are poles apart the sky doesn't reach even the periphery of the Parbrahma by any flight of imagination. Another difference that Shree Samarth tells is the fact that we can see the sky without any effort as it is within the power of our senses whereas the Parbrahma is absolutely beyond our senses thus you can't sense it but have to become it to experience it. It is related to knowing basically the duality which persists with the sky whereas there is total lack of duality at the Parbrahma. The Saints have no difficulty in understanding this very easily as they have gone beyond the duality forever. This bamboozling array of visible creations by the Maya in the universe and of the various combinations of the five basic elements needs the guidance of the Saints or the Guru for dissecting out the real from the unreal and once it is done with the blessings of the Guru the Moksha isn't far away.

THE END OF THE FIFTH SAMAS

THE SIXTH SAMAS – DUSHCHITNIRUPAN (ABOUT THOSE WITH WAVERING MIND)

The disciples ask Shree Samarth, "You always tell the importance of the companionship of the Saints, please tell us kindly how much time is required to attain Moksha, Mukti and the enlightenment with the Parbrahma?" Shree Samarth tells that if you totally believe in

whatever that the Saints preach and have unflinching faith in it then you can attain everything in a flash but you don't for the simple reason that you don't believe in their preaching and allow your mind to waver every now and then. The disciples again raise a query that the mind originally is pure and peaceful but suddenly it wavers and becomes restless, how to pacify it? How to mould it so that it can concentrate on the required things?

Shree Samarth says that the mind is liable to be attracted towards many subjects and objects of desire, these distractions should first be won over, then you carefully and with all the interest listen to the Saints. Never allow any wastage of time rather make sure that the available time is spent for the attainment of the ultimate goal. The hypotheses and the theorems of whatever book or thought you are listening to should be searched for and found out and imbibed in the mind and intellect. Even if your mind is unable to concentrate you should consistently strive for it till this inability is got over. Just hearing whatever is said and not imbibing anything is the sign of being there like a useless stone which isn't altered until it is hit hard with the purpose of changing its shape or breaking it. Shree Samarth says that even the stone is better than many of the humans. You can with a little effort shape a stone according to your will and produce something beautiful out of it but the same can't be said of the humans. If a chip is removed from the stone it is finally removed and doesn't go and reattach itself to the stone but there is no guarantee that anything undesirable if removed from a human being may be per force will finally go out of his system, it is indeed most of the times possible that the undesirable thing will readily come back with the first opportunity. If someone is told about his vices it is possible that he will leave them but it is more likely that he will easily fall in their trap once again with the slightest provocation. The stone remains as such in its given shape but the humans are so much unpredictable that they are easy prey in their own trap where they are predictably unpredictable. On top of all these is the fact that most of the stones if used properly yield beautiful sculptures or structures which can't be said of many of the humans. Thence it is better to say that a stone of no use is like a human who doesn't believe in anything, has no faith in anyone and whose mind is constantly wavering and is thus unable to even decipher what is good or bad for himself.

It is because of the inability to concentrate upon anything that one can neither lead the family life properly nor is able to follow spiritualism. Shree Samarth then enumerates the implications of such a state of mind, any karma is begun in a wrong manner and thus ends up as such, apprehension becomes the nature, amnesia sets in, life is troublesome like an enemy, everything accrues losses, Sadhana becomes difficult, worship isn't done properly, the cycle of birth and death haunts forever, there is no question of gaining the real knowledge. One is unable, to take any firm decisions, to fathom any of the preaching leading to loss of spiritual acumen. Such a man even if sitting seemingly for meditation is in fact wandering all over the places. His family life is like that of a psychologically affected or a haunted person or like that of a blind, deaf and dumb one, in short everything that he seems to do is meaningless.

Shree Samarth then says that if such a man is also very idle then God save him! Everything save everything is plainly impossible for him leave alone spiritual progress. It reaches a stage where he is unable to do anything because of his entanglement in the web of his own idleness. Idleness begets idleness and thus increases it beyond imagination. It decreases or finally takes off all the powers of the mind and the body. The idle with a wavering mind likes to, sleep all the time, fulfill all the desires and lusts and nullifies any intellectual decisiveness if at all any is remaining. This invariably leads to leading a life without a cause which is miserable to say the least from any perspective.

Shree Samarth says that excessive sleep, idleness and wavering mind are the signs of foolishness and such a fool can't understand any preaching and is unable to find out the meaning of it. They make anyone unwise. There is no use telling anything about spiritualism to a man full of these signs.

Now Shree Samarth turns his attention towards the doubt raised earlier, "In how much time one can attain Moksha if he remains in the company of Saints?" Just as a drop falling in the ocean becomes a part of it, anyone who is ready to work hard as per the Guru's preaching, who is wise, who has the intelligence to delve into the minute, micro abstract and the one who can dissolve his own self and follow totally the philosophy of lack of duality can readily achieve Moksha. He again warns that without total, unflinching and ultimate faith and belief in the Guru no one even with the highest of intellect can attain Moksha.

If the intellect is unable to decipher the hidden meaning then you won't understand the meaning of Guru's preaching. Without utmost faith and belief the Parbrahma remains as elusive as ever. The presence of both the things helps in dissolving the body mind intellect conglomerate. Once this conglomerate disappears it becomes that much easier to attain the ultimate in the companionship of the Saints. One, who is truly aware of his goal, is ready to work tirelessly for it, is endowed with the requisite intellect and is the altar of belief and faith in the Guru and is spared of the hardships of Sadhana. Others who have the faith and the belief but may slightly lack in others can achieve it after Sadhana. With the companionship of the Saints the hidden intellect and wisdom in them becomes evident and then they can have the enlightenment of the self. They just have to keep on storing the knowledge whenever it is given and once it totally is transferred from the Guru to them their own intuition is stimulated for the achievement of the ultimate.

Shree Samarth says that even after the experience of the transcendental one shouldn't leave Sadhana or the urge to provide explanation of the transcendental for the sake of those who are willing to tread on this path. Shree Samarth says that the queries, what is Moksha, what is the state when one gets self enlightenment and what is the guarantee that with the companionship of the Saints self enlightenment becomes possible will be answered in the next samas. He also candidly tells that if the listeners want to bid a final adieu to their vices then they should prepare themselves to listen to some straightforward talk and not get angry or disheartened if some harsh words are said subsequently.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – MOKSHALAKSHAN (ABOUT MOKSHA)

Shree Samarth first of all tells that Moksha is a state wherein the bound beings are freed of any bindings by the companionship of the Saints. The feeling that I am the mind body intellect conglomerate basically originates from the desires which have the expectation of some fruits. The Saints preach the wisdom of what is Atman and what is not which uproots the desires and hence the being is freed of them. The being is also bound by the thoughts that I am the life form, I have to undergo birth and death, and I will have to face the sweet or bitter fruits of my deeds and karmas and so on. This is like a cocoon which lives and dies in its own web. He also thinks of many illusory things which if done (He thinks) will yield many types of happiness in the next life like some petty donations etc. This gives rise to another set/s of desires. Thus he

wastes this life wherein he has been born as a human being which is very difficult for the simple reason that after dying as a human there is absolutely no guarantee that he will be born as a human in his next life, rather the chances of being born into some other life form are very high indeed and when that occurs the Moksha is thus far delayed. It has been fervently preached in the Hindu philosophy that one is born as a human being only after the amount of his pious deeds equal his sinful ones.

Although being born as a human is thus not that easy, the birth as a human occurs on account of certain unfulfilled desires and/or unimplemented decisions. It is then important to handover your whole self in following Guru's preaching and the way he advises to lead life in its entirety without even once allowing your senseless body mind intellect conglomerate to interfere. If you behave contrary to this you are committing suicide doubtlessly. You end up a sinner leading to endless cycles of birth and death. Every time death catches you in a state wherein you are lacking in the real knowledge and thus the cycle goes on without any break unless the God and the Guru bless you and you too follow the rigorous routine made simpler by the Guru.

Despite this people crave for the next birth which Shree Samarth says is not only inexplicable but is also like badly stinking rubbish. They crave shamelessly for the birth as humans in the next life knowing fully well that there can be no guarantee of that. These fools get bound by their own desire of getting the next birth which essentially means that they become their own enemies. This binding can be removed by the company of the Saints.

Our body and the entire universe are made up of the five basic elements; their rules govern the happenings in the universe. These are set patterns and therefore we find some orderliness in the happenings, reasoning behind the occurrences. There are seemingly different views amongst the philosophers regarding the constitution of the universe which create confusion in the mind of the follower leading to unnecessary disputes which are resolved only by the really knowledgeable Saints. Shree Samarth now tells his view which would be acceptable to all. The body is constituted of the five basic elements which are ignited by the Soul which seems to reside in the body but is different from it. The body is subject to destruction while the soul isn't. If we concentrate our vision and look for the micro form of the body we find that it consists of the mind, the life, the organs and their subjects. These too are different from the soul. Both the macro and the micro forms of the body wrap the soul within. The soul is just witness to both of them and also to the doings, the doer and the reason. That being the case the soul isn't party to any of them. One has to find the real meaning of the philosophy that the mind body intellect conglomerate runs on the fuel made available by the soul yet the soul isn't in any way a part of them, with the blessings of the Guru. The soul thus is in no way responsible for anything that the visible presents to us. Shree Samarth says that this subject of the purest soul, the soul within the live form, the universe in its entirety, the Maya the lack of it and the four different types of souls; if studied without paying attention to the real knowledge and without the blessings of the Guru leads to utter confusion and nothing else. Suffice it to say that the Soul, the Atman or the Parbrahma are one and the same and at that stateless state it is fuller than the fullest with the indescribable bliss. It encompasses everything known and unknown. One who has the knowledge of the soul is easily able to throw the body mind intellect conglomerate out. He is freed of the cycles of birth and death and attains Moksha. He had undertaken the journey of finding the principles producing and sustaining life and blissfully ends up experiencing the Parbrahma. The real meaning of the first and the final commandment is, "I am the Brahma". The real meaning of it is explained to us by the Saints and the Guru without whom it is well nigh impossible to understand it. When the Guru blesses you as such you attain Mukti there and then. The real knowledge should be combined with

the wisdom which has to be blessed by the Guru and there is then immediate gain of the Moksha. All the thoughts and their provocations and the inherent grief accompanying them vanish within no time. The Sadhak should know that this life is like a bad dream and try to wake up from the sleep which is responsible for the dream. Once he does that the Guru is there to hand over the secret of Moksha at once. Shree Samarth says that only the awakening is needed (It is easier said than done and nobody knows it better than Shree Samarth himself) and then there is no need of other types of Sadhana. He then tells the other highly secret truth, there is nothing like being bound or being Mukta at the state of the soul, and it is the property of the body, akin to having birth and death. He again stresses on the importance of using the wisdom all the time to drive away the provocations for showing the mind body intellect conglomerate the door and ends this samas.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – ATMADARSHAN (VISUALIZING THE SELF)

Shree Samarth says that he has told the fact that You are the Parbrahma many a times. Here he tells one more important thing and that is, the Parbrahma being not bound by anything there is no question of freedom from any binding that is Mukti or Moksha. It is not amenable to understanding by thought but is highly attainable by unconditional worship. Shree Samarth has already told us about the nine types of worship. From amongst those the best is the submission of yourself wholly to the God. It encompasses all the secrets of the worship. It is totally related to your own self and is a subject which has to be experienced by you. If you submit your whole self to the God then you will be awarded Mukti by him immediately. This submission is though easier said than done.

The first thing to be done is to search who and what I am. Once you know that you go further and search for the Parbrahma which is absolutely without any properties. One has to start looking for how is the God, how are the worshippers and what is the interrelationship between them which yields the knowledge that the God is permanent whereas the worshipper is temporary. Once the God is recognized the worshipper unifies with the God. He too becomes unbound and Mukta. The differences between the God and the worshipper dissolve. Both disappear in the Parbrahma where there is total lack of duality. The beauty of realization of the self by the self is that it accrues complete unification with the Parbrahma and the highest form of Mukti.

One who unconditionally and totally submits to the Guru and who comprehensively imbibes his preaching of the lack of duality experiences that he is the Parbrahma and becomes the Parbrahma himself. It is then not possible to separate him from the Parbrahma. The worshipper becomes the God in all the aspects. The Sadhak who understands this and knows it thoroughly is automatically drawn on the path of the Moksha, rather the Moksha awaits him.

On the other hand if we cling to the feeling that I am the body we have to suffer all the grief that is associated with the body. The disciple then asks him how to be freed of this mind body intellect conglomerate, how to acquire the Parbrahma and what are the signs of the richness of its acquisition? Shree Samarth says that the only way to be freed of the troublesome conglomerate is to neglect it completely and always feel that you aren’t that but the Parbrahma all the time all the while. Once you attain that state you will develop repulsion to your own conglomerate. This wisdom of the realization of the self confers on the Sadhak the state which is praised even by the Vedas. For this achievement you should always follow what the Saints and

the Guru preach and never ever doubt it. They always tell us that you are nothing but that, "The Parbrahma"! You should just cling to it in a way as if your whole being depends upon it. This should be done throughout without any break whatsoever. It should be so much imbibed that finally it should voice itself through every part of your being.

Some fools say that at the time of the doom the Maya will be destroyed and then we will get the Parbrahma and not before that. This is totally baseless as the bliss that is attained by the knowledge of the self is not what these people think it to be. The real thing lies in the bliss which is in the state where the Maya is there but you have overcome it and also overcome the body mind intellect conglomerate. At that state you are absolutely unaware of the conglomerate and the experiences of it. Nothing can affect it.

One is afraid of the Maya till one doesn't have the real knowledge but once he knows that the Maya is an illusion he isn't bothered about the Maya at all. It is the imagination which produces the fright. Maya isn't any exception to this. One who has gone beyond all types of imaginations has nothing to be afraid of. Some say that the state of mind at the time of death decides about the further life. Extending this thread further we can say that if one always has the feeling that I am the Parbrahma he will merge with the Parbrahma right at the time of death.

Guru has experienced the Parbrahma and remains in that state forever though he does the karma required for his bodily form. He is the only person who can advise you regarding the path to be followed for the experience of the self. He helps you in throwing the feeling that I am the body which is the greatest hindrance in the pursuit of the Parbrahma. When the Guru imparts his own real knowledge upon the disciple, his mind body intellect conglomerate dies and he constantly and with all the eagerness awaits the knowledge and the unification with the Parbrahma. With constant Sadhana the Sadhak becomes the goal that he has been pursuing under the guidance and the blessings of the Guru and attains the highest form of Mukti. He sees the Parbrahma in everything visible as his vision has finally changed where there is no place for the visualization of all the illusions. When one understands completely that everything else apart from the Parbrahma is temporary and hence untrue and experiences it too he reaches the state of Moksha. Shree Samarth again repeats that this is possible only with the total and complete imbibing of the preaching of the Guru.

Such a man (One who has attained Moksha), experiences total lack of duality, absence of any hypotheses, theorems or their proofs, and also disappearance of all else leading to provocations. He is beyond even meditation and all types of imaginations which dissolve in the undisturbed Parbrahma. What remain are the most micro and the purest feelings of the Parbrahma. The mirage of all the material dries up, the binding of the body goes off, and the Atman which is in fact free of birth and death but has to occupy the body bound to have birth and hence the death on account of the karmas of the previous birth finally is freed from the bindings which we have thrust upon it. The Atman which was subjected to the gruesome pains yielding out of our desires and lusts, which was unnecessarily associated with the duality which is absolutely contradictory to it, which by its own free will was blissfully alone but was unduly burdened with differences, which was, is and will be boundless, seamless and endless but was made into something seemingly so, which was in total bliss with its solitude, which was constantly awake but was forcefully put to sleep, which despite being without properties was made to present itself with ascribable properties, which was full of the real knowledge but was wrapped in the darkest state of lack of knowledge is forever returned to its original stateless state of utter blissfulness by the consistent Sadhana done under the most able guidance of the Guru. The cycle of birth and death is thus finally bid a final adieu.

Shree Samarth finally says that the being undergoes all types of grief on account of the feeling that he is “The Body”, with the onset of the real knowledge that he is “The Atman” confers on him total bliss.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – SIDDHALAKSHAN (THE SIGNS OF THE SIDDHA)

One who is in complete unification with his own self is the Siddha. The own self which also called the Atman, the Brahma or the Parbrahma is the aim of the deliberations in the Vedas and they have called it as the only thing which is not only permanent, creator of all else but also the creator of itself.

The Siddha from within is completely united with the real self but from without his bodily karmas continue which are akin to the things happening in a dream. He never ever separates from the Atman and therefore although he seems to be amongst all he really speaking isn’t in them at all. He has no worries. For others he seems to be a Sadhak all the time but factually he isn’t. Yet as he knows everything about himself he continues his Sadhana with the fullest faith and without any doubt. He also is always in a state of complete bliss from within and without irrespective of the state of his body. The secret of attaining the state of the Siddha is the constant unification with the Atman forever from deep inside despite the fact that the body has to do its destined karmas. The Siddha has no desires and lusts. He is devoid of anger or hatred. The basic reason for this is the fact that he is enlightened about the self and sees it in everything and thence realizes that everything else is nothing but the reflections of his own self and that being the case there is nothing left for the desires or lusts and nothing to be frowned upon or hated.

The Siddha doesn’t engage himself in any type of unnecessary debates, he is free from any of the diseased states of either the body or the psyche, he is beyond the boundaries of the visible because he has reached and unified with the Parbrahma by leaving behind the visible. He has nothing to do with the basic elements as he knows that they are the creations of the Maya. He doesn’t grieve about anything because he sees himself in all the forms. He isn’t affected by anything as he has dissolved his mind and thence doesn’t allow it to come into play anytime. He thus isn’t either apprehensive or afraid of anything. He doesn’t differentiate between anything for he himself sees them as his own expressions. For the same reason he is very soft in his behavior towards one and all.

The Siddha isn’t bothered about the future. As he becomes the Parbrahma himself he acquires everything associated with it and therefore being without any attributes he never feels anything for his body as it ceases to exist for him. He reaches that transcendental where the normal human mind can’t even imagine reaching. Like the Parbrahma he also is the purest thing imaginable or really speaking beyond imagination. He forever lives in the formless form of the Parbrahma and not for a single moment loses his unification with it.

Shree Samarth therefore advises us to have the companionship of the Siddha by which we also can imbibe his qualities. He also tells us to practice and study how to remain in the state of the Atman. He asks us to keep our wisdom at the place of the Atman unwaveringly. This will at least help us in shedding our vices. Shree Samarth says that different people living in different conditions get different types of experiences which will be described in the next samas.

END OF THE NINTH SAMAS

THE TENTH SAMAS – SHOONYATWANIRASAN (FINDING THE MEANING OUT OF DIFFERENT OPINIONS)

The opinions of the common people are really entertaining, so much so that sometimes they lead to unnecessary quarrels. Some say that we should follow this family life which will yield us the ultimate as the God is controlling everything. If that doesn't yield the desired then do some pious work. Others refute it by saying that while pursuing the family life one falls prey to the various attractions. Some say that all this is humbug and the only way is to embrace Vairagya. Others again refute it by saying that it is futile to lead a life with Vairagya which in itself means nothing but lack of karmas. It is better to follow the life as it comes.

These are the opinions about the religion to be followed. Some say that this isn't religion at all as everyone is behaving contrary to that and defeating the very purpose of it. It is better to have good desires, a lot of faith, consider your parents as your Gods, study the religious sciences and behave according to the preaching of the God or if this is not possible then submit yourself to the Sages and Saints. Some ask all others to stop talking and advocates kindness towards all the living beings.

Shree Samarth then gives a vast list of what people have to say regarding which path to follow, behave according to the set pattern for you and take the name of the God at the time of death, accumulate all the good karmas otherwise it is difficult to remember the God at the end, go on pilgrimage, have control over your mind and if you can do that it becomes a pious place, preach others, do Sadhana by Yoga, do worship by all the means, behave without inhibitions, follow the path of knowledge, do at least some things which aren't sinful, never blame anyone, never hate anyone, leave the company of the vicious, be truthful to the one whom you serve, first have enough to eat and then think about these things, do yeoman Sadhana, get the knowledge of all types of mantras both vicious and virtuous, get to the Goddess of materials, don't get anywhere near her as she induces you to do vicious things, many advocate following and worshipping the God or Goddess of their choice, some believe that everything depends upon what you have done in the past, some say that everything can be had with efforts, some want to totally depend upon the God, some counter that by saying that this God is strange in the sense that he punishes the pious and sets free the sinners, others react to this by saying that it isn't the fault of the God and it is because of the present times, some are surprised and some are awed at the situation, and some are just bored and least bothered with whatever that is going to accrue. These are the experiences of the common men who are leading the family life with whatever ability they have got. Now Shree Samarth tells the experiences or views of the knowledgeable. Some say that one should do worship as well as karma, some think that you have to bear your own cross as the lack of knowledge is the origin of all the problems and they will remain till the acquisition of knowledge. Some say that if the sole aim is the attainment of the Parbrahma then where is the need for anything else. Some say that the visible being destructible it has to be thrown out to get to the Parbrahma. Some say that whatever has been said about the Parbrahma isn't complete and the real thing is totally different.

Some are of the view that the Parbrahma is beyond the experiences of the sense organs and even the Vedas and the other religious scriptures fail to describe it. Some raise a doubt here that how the Parbrahma has been described when there is no place for duality there and while describing anything you have to take the help of duality to ascribe any properties to it.

Shree Samarth here says that the one who has experienced it does it by being a witness to it and therefore all these doubts are meaningless. The state that I am prudent and witness to all is the real state of the transcendental experience.

When the experience, that the prudent I am different from the visible finally settles down, the ability to be alien from the visible sets in. He who knows all the things is beyond all of them and thence different from them. He is then able to keep himself in the state of being a witness to everything. Shree Samarth here tells one most important thing again. All the visible and the invisible have originated from the Parbrahma which is full of the bliss emanating from his being the final being. The visible and the prudent are thus no different from one another. Thus the visible and the prudent that see it yet remain beyond it are the expressions of the Parbrahma and nothing else. Once you realize that all else is the expression of your real self, the Atman the duality finally goes. Some others say that you go by the method of exclusion that is throw out all that you perceive and then what remains is the Parbrahma. What remains thereby is the invisible which is the big zero. The Parbrahma if anything isn't a zero by any means.

In fact the big zero lies between the visible universe and the Parbrahma which are the two ends of the spectrum. This state of the zero is a very micro state which is an impediment in the experience of the Parbrahma. It has to be overcome by the application of the wisdom. Shree Samarth now tells the way. First get over the visible, then set aside the zero, and then after you cross the region of the original Maya you reach the Parbrahma. To avoid this impediment of the zero we should not see anything by remaining different from it and by this way itself, which is by dissolving all the differences we can get to the Parbrahma. The Guru therefore tells you to constantly tell yourself that you aren't the conglomerate but the Parbrahma itself. Shree Samarth tells us that unflinching faith in the preaching of the Guru is the only way of experiencing the transcendental. Finally Shree Samarth says that the real you and the Parbrahma are one and the same thing and the realization of this fact is the real secret and also the goal of the spiritual journey.

END OF THE TENTH SAMAS

END OF THE EIGHTH DASHAK

THE NINTH DASHAK – GUNAROOP (THE VIRTUES)

FIRST SAMAS – AASHANKANAM (THE DOUBTS)

This whole samas has been told in the form of questions and answers.

What is formless, support less and without any disturbance? Parbrahma has no form, has no support and there is no imagination at its place and hence no disturbance. What is disease less, without illusions and without organs? Parbrahma is not subject to any disease even that of the universe which suffers from destruction at the time of doom, and it has no organs for the simple reason that it is formless. What is without family, without stigma and without any ascribable properties? Parbrahma has no family, is without stigma and doesn't have any bounds and thus no ascribable properties. What is without simile isn't dependent upon anything and without expectation? The answer in one word is Parbrahma. What is without affectation, without any breach in continuity? The Parbrahma is not affected by anything and there is no empty space in it. What is without any desires, is purest, immovable, without words, without any vices,

without any tendencies, without anything stuck to it, without any karmas, without any name, without birth and can't be seen, is immeasurable, without any duties, without waning, without recognizable face, beyond recognition, endless, undisturbed, can't be thought about, without duality, invisible, unbreakable, not subject to fire and water? Again the answer in one word is the Parbrahma.

Shree Samarth finally says that the Parbrahma is far beyond the visible universe, is the only thing like it and it can just be experienced with the blessings of the Guru.

END OF THE FIRST SAMAS

THE SECOND SAMAS – BRAHMANIRUPAN (EXPLAINING THE BRAHMA)

Whatever that exists with a form is finally destructible. The only indestructible thing is the Parbrahma or the Brahma. It is the basis of everything and hence is the complete truth. It is the expression of the God which is also known as the real self or the Atman. There are many other names for it too but it remains beyond all these.

It is occupying all the visible from within and without but is a secret for the common men so much so that he doesn't recognize it despite having it inside him. He wants to see it but whatever is seen being destructible he is unable to see it. Visible creates illusions and vice a versa, is untrue whereas the Parbrahma is devoid of it. It can only be experienced through the transcendental experience.

As the Parbrahma is without any properties it is impossible to describe it. It doesn't allow anything to affect it despite being in everything. It is thus without any differences and is the highest in equality. Pride in oneself creates all the differences and inequalities. Even the feeling that I am the Brahma is also one of pride. At the lower level it expresses itself as I am the body mind intellect conglomerate. Both of these feelings lead to all the evident problems. One has to push all these things aside to unify with the Brahma.

The pride in the knowledgeable takes them to the real self and produces in them the feeling that they are the Brahma. If one thinks very minutely over this one finds that even at this stage the duality hasn't passed off. This feeling is also an illusion. I am the conglomerate and I am the Brahma are both imaginations which give rise to feelings but the Brahma is beyond them. Imagination tries to bind the Brahma but it being infinite imagination fails here.

Words can't reach the Parbrahma and therefore one has to go deep down inside him to search for the wordless self. It requires the ultimate wisdom to read between the nonexistent words. Shree Samarth says that whatever said by the religious scriptures and the authorities the fact remains that the Parbrahma and the transcendental experience of it is the real thing. When you experience that you don't have the urge to talk about it. In any case words are highly incapable of describing it as they are also highly temporary. Therefore all the so called philosophical debates about the Parbrahma vanish when there is the enlightening experience of the self. The experience is nothing but the unification with the self. The Atman seems to remain away from the body because of the pride in the conglomerate. Once that is gone the duality naturally goes and the only thing that remains is the pure Atman.

The Parbrahma doesn't have the feeling that it is the ultimate Atman. Thence it is the purest form. All this can be understood fully only through imbibing the preaching of the Saints and the Guru.

Shree Samarth asks us to identify the five basic elements, search for the Parbrahma and find out the real self which leads to unification with the Parbrahma. It is futile to talk about it, rather you should keep mum and think and meditate about it. When you finally unite with it only then you realize why even the Mother Shruti says it is neither like this nor like that. Once you have this experience it is foolish to apply any hypotheses or thoughts to it as it again lands you in the pride of your conglomerate which is a sign of lack of knowledge.

Both the female and the male genders inherent in the original Maya dissolve in the enlightening experience of the self and therefore there remains no place for them at the place of the Parbrahma not to think of the proud me. It is akin to a person keeping mum and saying that he is doing it (Which is a contradiction in its own). Therefore Shree Samarth advises that we should strive for and experience the transcendental without allowing our wordless state to be disturbed and remaining alien even while doing everything. You shouldn't look different from others but from within you should always be in constant contact with the experience of the self.

END OF THE SECOND SAMAS

THE THIRD SAMAS – NISSANDEHNIRUPAN (DISCUSSING DOUBTLESSNESS)

After listening to the last samas the disciples ask a query, how is it possible to be there from outside but not involved in anything from within? What we see is that even if a man is really knowledgeable he has to undergo all the problems and grief. Does it not affect his psyche?

Shree Samarth says that whatever you say is correct on your part because one thinks according to one's own experiences. Your lack of knowledge forces you to think like this. The state in which a really knowledgeable person lives can only be understood by the same type of person. The greatness of the knowledgeable is in his experience of the transcendental which is a state deep within and therefore to understand him you will also have to know about that state. He has no feeling that he is the conglomerate; he is always united with the Parbrahma and never separates from it.

The knowledge of the Saints or the Guru resides in the conglomerate yet it never sticks to it and there is no place for the lack of knowledge at any given time at his state therefore from his bodily form no one can imagine about his knowledge but once he decides to part with his body his knowledge too disappears from others' point of view. He also is freed from the cycle of birth and death whereas those who lack the knowledge keep on revolving in the cycle.

Shree Samarth says that your doubts which you had raised in the beginning should now be resolved and if they aren't still then I will give you a simple example. A blind person perceives according to his imagination which is apt to go awry many a time which has precisely happened with you while thinking about the knowledgeable and his life.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – JANPANNIRUPAN (DISCUSSION OF THE RIGHT WAYS OF KARMA)

The disciple asks we see so many types of people on this earth with so many differences, why is it so? Shree Samarth says that this is the result of their virtues and vices. If you do things correctly you are bound to succeed and if you neglect the important aspects then you are bound to fail. You have to work hard for success. You have to have knowledge of many things to be successful. Knowledge, cleverness, wisdom, the art of working for the right cause and consistent and perseverant work make you succeed. It all depends upon how much capable and powerful you are and how you implement it.

There is nothing in the life of people who are incapable and lack in knowledge. Therefore to have virtues is the sign of being lucky. Such virtuous ones are respected everywhere. One who knows what is Maya and Parbrahma, what is soul and what is Atman attains Mukti.

One should strive for the knowledge that the God is without properties. He should try to find out the real self and then know that he and the God are one and the same. He encounters everything which is visible which he discards and then goes deep inside himself, a process in which he loses his pride after which what remains is the pure real self the knowledge of which is the real knowledge. This not only yields Moksha but frees him from the cycle of birth and death. Shree Samarth says that such a person should be alert in everyday happenings and shouldn't think that as he has reached the ultimate state he can afford to neglect everything else.

Without doing this and doing everything and anything else yields nothing. Without knowledge doing anything is not possible. This is applicable to worship as well as karma. I am the Atman is the sign of knowledge whereas I am the body is that of lack of knowledge. Finally the feeling that I am the Atman also disappears in the Parbrahma. Here the disciples asked Shree Samarth to kindly explain the oft repeated thing in the religious scriptures, "Whatever is inside (Body) is the same thing that is outside (Throughout the universe)."

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – ANUMANNIRSHAN (CLEARING THE THOUGHTS)

The disciple says that he can't comprehend what is oft repeated in the religious scriptures that whatever is there in the universe is there in the mind body intellect conglomerate too. They say that the heart of the body is equivalent to Lord Vishnu in the universe, the mind in the body to the moon, the intellect to the Lord Brahma, the thought to the original God and the pride to the Lord Mahesh. I can't experience this and on the contrary it gives rise to further queries in my mind. How is the heart of the Vishnu, the mind of the moon, the intellect of the Brahma, the thought of the original God and the pride of the Mahesh? I don't believe the scriptures just for the sake of it. There should be some proof for it and if it is there then I should be able to experience it. He then requests Shree Samarth to enlighten him and others on this to which Shree Samarth readily agrees and says that whatever you say about the futility of just believing in the hypotheses without any proof is absolutely right and I have always said that without the experience of the self all the talk and karma are foolish.

The really knowledgeable is able to separate the real thing from the unreal which those bound by the conglomerate are unable to do. Saying that whatever is there in the universe is there in the mind body intellect conglomerate too is easy but without proof it seems foolish. It is a jungle of imagination full of unproven hypotheses where those with the lack of knowledge shouldn't enter. Shree Samarth says that all the so called Gods except the real one are also imaginary. You have to be very careful while examining the scriptures or the sayings of the pundits and accept only those things which can be proved. The questions like who created Lord Brahma, Lord Vishnu, Lord Mahesh and the all pervading time have to be answered and till they remain unanswered only the lack of knowledge will surface.

After giving this preamble Shree Samarth then tells us what is really meant by whatever is there in the universe is there in the mind body intellect conglomerate too. The entire universe is made up of the five basic elements which constitute the human body too. If you think and experiment over it you can prove it. This can be thought over deeply and proven by the Saints and the Guru who have experienced it themselves. They know the full intricacies of the interplay of the five basic elements that occurs in the universe including all the living and the nonliving and therefore are the proven authorities to talk on this which can be believed as they have been witness to all of them. It is therefore a sign of wisdom to listen to their preaching and accept it.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – GUNNIRUPAN (ABOUT THE VIRTUES)

The Parbrahma is like the sky. The way wind originates from the sky the original Maya emanates from the Parbrahma. The original Maya contains all the basic elements and the three properties. The truthfulness is the feeling, some of the feeling and some of the lack of it signify vices wherein there is a mixture of the knowledge and the lack of it and complete ignorance is the worst property which is the ultimate lack of knowledge.

The feeling or the consciousness in the original Maya comes from the feeling or the consciousness in the universe which represents the ultimate knowledge. Consciousness and the real knowledge are inseparable entities. The three properties reside inside the Maya which is in the form of wind in a secret way. They manifest themselves when the Maya with properties appears. After this the universe is created. The first word, the Om or the Logos is created at the same time.

The diseased form of the original Maya consists of the five elements and the three properties. At the place of the Parbrahma there is neither the knowledge nor the lack of it. In the original Maya there is the conscious feeling that I am the Brahma which signifies the presence of the knowledge which leads to the expression of the fact that it also signifies the lack of knowledge. If the original Maya hadn't been there the Parbrahma wouldn't have had the conscious feeling of knowledge. This is all because of the wind which precipitates the conscious feelings for the simple reason that without the wind which makes things move there would be total stillness let alone feelings.

We are in the habit of thinking that something originated from something else at a specific time which is not applicable to the transcendental. Therefore when we are thinking about the origin of these things it is wrong to apply the scale of time as time originated

after the origin of the original Maya. In the beginning the basic elements and the properties are in the micro invisible form which take on the macro visible form and hence can be seen separately. Here we can say that one originated from the other.

The basic reason for all this is the wind. From it originates the luminescence and the fire. From the fire the water is formed which in turn leads to the formation of the earth. Here one shouldn't forget that consciousness is the sign of life and the purposeful movements are the signs of the consciousness. All the play and the interplay of the basic elements go on because of the conscious feelings or the lack of them. All this can be seen or remains unseen depending upon the vision of the person (The knowledge). We have already seen that all the elements are intermixed yet are distinct. Same is true with the conscious feeling which is there all the time in all the elements. Shree Samarth again says that all that is required to understand this is minute and deep thinking.

Shree Samarth now tells about the origin of the universe. The Parbrahma gave rise to the original Maya which led to Maya with properties. From the properties originated the five basic elements which led to the formation of the entire universe. The five basic elements are an expression of the conscious feeling. Another name for this conscious feeling is the ultimate power. The Sadhak should never forget that all the happenings in the entire universe are because of the supreme and ultimate power. When the conscious feeling is in the live form it is called as life and when it envelopes the entire universe it is known as the God. Any pure, unadulterated and infinite conscious feeling is nothing but the Parbrahma. This also explains how the Parbrahma is omnipresent.

The sky is a void and is experienced as a different thing whereas the Parbrahma isn't experienced as anything different. The sky if at all becomes invisible and without any properties can be the closest thing to the Parbrahma. In the nature we see that many things can be formed from one which amuses us but there is really no cause for amusement as everything is formed from the elements and the properties. Yet it remains the fact that so many diverse things are really formed from only the five basic elements and the three properties. This mind boggling creation is that of the Maya with the properties. One has to understand it and then go beyond it with the application of wisdom. Then you will find the Parbrahma with which you should unify and continue to worship.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – VIKALPANIRSHAN (REMOVING THE UNNECESSARY IMAGINATIONS)

In the beginning there is the macro conglomerate which includes the conscious feelings, mind, intellect and the pride. The thought of the knowledge goes here. The same is true with the universe. Therefore in the original Maya there is the feeling of I am the Brahma. The disciples raised the question that if the macro hadn't been created there wouldn't have been any place for the conscious feeling and therefore would you kindly tell us the chronology?

Shree Samarth says that first a live form is born and then it creates its own habitat. In the same vein the first thing is the micro one leading to the visible macro.

The disciples then ask Shree Samarth to tell about birth and death. Who gives birth to whom? Who takes birth after death? How is this experienced? It is said that

Lord Brahma is responsible for birth, Lord Vishnu maintains everyone, and Lord Mahesh destroys everything but this can't be experienced. The next set of questions is who gave birth to Lord Brahma, who maintains Lord Vishnu and who destroys Lord Mahesh on doomsday? Who is it that takes birth? How to recognize him? What is the sign of the destined? How to know about the virtuous deeds and the vicious ones? Some say that lust takes birth but it can't be seen or caught. Everything is done by the machinery of the feelings which is the remembrance of the feeling that I am. How is this remembrance bound by birth? We feel that the conglomerates being constituted by the basic elements, all the questions about birth are meaningless. Moreover it is never seen who is responsible for someone's birth and therefore there isn't any question of rebirth. If this is the case then what would be achieved by the companionship of the Saints? Before birth there is neither remembrance nor forgetfulness which comes into play after birth. Man has feelings till he is conscious and they go off after he loses consciousness. When he loses it completely and finally, he dies. When all the feelings disappear at the time of death how is it possible that he can be reborn again?

Shree Samarth says that whether there is rebirth or not is related to transcendental and therefore it can't be decided on the basis of the visible. The really knowledgeable are freed of the cycle of birth and death whereas those who lack the knowledge are bound by this cycle. He says that you should definitely think but it should be based on the wisdom.

He further explains that no job can be done without efforts, your hunger is not satiated without eating and in the same vein nobody can attain Mukti without the knowledge of the self. One who is not bound by anything will always say that there is nothing in the universe which has the capacity to bind you, this is true for him but most of us are bound by so many things and thus it is anyone's guess if they will be satisfied by this. The theorem proven by the Vedas, other religious scriptures, Saints, Sages, Rishis and the Guru with their own experience is that only the really knowledgeable attains Mukti whereas others have to undergo the cycle of birth and death. If you want to say otherwise, then like them you will also have to prove whatever you hypothesize. The fact is, those without the knowledge are unfortunately bound by their own imagination and therefore are subject to the rules of this mortal universe. It is foolish to think and say that science and lack of knowledge are same; that there is no difference between Mukti and the state of being bound and thoughts are realities. Shree Samarth says that the only way to get out of this web of entanglement is to thoroughly know the state in which the really knowledgeable are and the predicament of those who are thoroughly bound by everything imaginable.

If you see from the view of the Parbrahma the visible universe is untrue as it is absent! Yet we find that it bounds the people, the reason being our ignorance of the truth. In India there is a blind faith that spirituality doesn't require intelligence. It is true that spirituality doesn't require selfish intelligence but it requires minute knowledge of the self which enables one to decipher what is the useful filtrate and what deserves the dustbin. One also has to be able to know the difference between the micro and the macro knowledge forms. Shree Samarth says that we have seen many times what the real knowledge is and what the lack of it and its implications are. When the feeling that I have the knowledge also disappears then only you experience the enlightenment of the transcendental and know forever that I am the Atman. This is known as the science. These people know everything but having gone totally out of the reach of the Maya, aren't the subjects for the illusions which it creates. Therefore they are amused by people talking about the illusions as the real things, including the birth, death, rebirth and the vicious cycle. This is the reason why they don't go on explaining about all these things every so often. Of course if they want to keep their knowledge aside for a while they will be the best persons to clarify these

matters. The gist of what Shree Samarth wants to say is that your doubts are because of your lack of knowledge which can only be resolved by gaining it.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – DEHANTNIRUPAN (EXPLAINING THE DEATH)

The knowledgeable escapes the cycle of birth and death but how the one without knowledge is reborn and what is it that remains after his death which compels him to be reborn?

Shree Samarth says that at the time of death what leaves the body is the life which is in the form of wind constituting the lusts and desires of that person. This micro form which we call life and is nothing but the desires and lusts in the form of wind remains after death in the same form even after leaving the body. This together with the intentions of the dying person, decide how and when will he be reborn.

The original wind is still! The power of the Maya makes it move which creates life which is full of desires and lusts and which is responsible for birth. The original desires and lusts are also very micro and therefore can't be seen. All the happenings in our mind are its creation and these happenings in turn lead to more desires and lusts.

The conscious feeling in the bound state is with an intention. This is directly related to the original Maya. The desires of the one in a bound state are akin to that of the truthful intentions of the God. The original Maya contains the conscious feeling in the form of the wind. This is the relation of the conscious feeling in the original Maya.

The conscious feeling in the universe is in the form of or due to reason. In the live forms it expresses itself as the job or the karma. It is very difficult to understand it in its entirety as it requires the minute, micro intellect. There occur so many changes in the wind which aren't visible, in the same vein the desires or lusts in the form of conscious feeling also has many forms yet they too remain invisible.

Shree Samarth says that everything in the universe is done by the wind. The Gods too are in the form of wind. The still form of the wind bears the universe and maintains it. The wind in motion creates the universe. He goes to the extent of saying that everything from the beginning of the universe till its destruction is done by the wind and challenges all to prove him wrong. Here one must remember that Shree Samarth indicates by wind the ultimately powerful thing in the universe.

The original Maya is in the form of the conscious feeling. Its habitat is the real form of the self. She is constantly at work either in the visible form or otherwise. Shree Samarth here gives many examples of how the wind works in the universe and finally hopes that the disciple must have got the answer of his query.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – SANDEHVARAN (EXPLAINING THE MOOT POINT)

The disciples ask that when the Parbrahma is the most micro thing and is unbreakable how different things in this universe were formed from it? How is it possible that the Parbrahma is in everything in the universe and the universe is also in the Parbrahma when these are two totally different and unrelated things which is obvious from anyone's experience?

Shree Samarth says that the disciples should first understand the form of this universe. He says that for this one has to understand the basic elements which form the universe. The sky is the only one which comes nearest to the Parbrahma but it can be seen. Otherwise it is in everything and is without most of the properties. Till we imagine and see things by remaining different from them all that is seen is nothing but the sky. The sky is the part of the Parbrahma inside all the things. All the other four elements originate from the sky and dissolve in it.

The truthful thing is the most still at any given time. We see something touching it and then vanishing which really speaking doesn't touch it but it is our illusion and lack of knowledge about the truth which lead to each other.

The illusion shows us everything but after deep thought we find nothing there and therefore how to call this universe full of illusions as the truth? Illusion can't break another illusion and hence is untrue. Thence the universe is untrue. Whatever happens there has to be then the greatest of all illusions.

Seen from the point of view of the Parbrahma this universe is almost invisible. You can also experience it if you can extend the boundaries of your intellect. Your intellect has to broaden to an extent where it will finally vanish. When does it happen? When you bid adieu to your conglomerate you become unified with the Parbrahma and then this universe ceases to exist for you. All this is definitely not easy but can be made comparatively easy by the application of your wisdom with the blessings of the Guru. Then you don't have to run after the Moksha. You just have to filter out the untrue things one by one and finally the only truth that is the Parbrahma remains. There is then no place for space or time. You yourself become the transcendental.

Finally Shree Samarth says that I have told you from my own experience which you can also do by the use of wisdom which can decide what is real and what isn't. For this you have to follow the path preached by your Guru. Once you are in a constant state of yearning for the final truth you will have the enlightening experience of the transcendental and finally you will remain in that state of Samadhi forever with the blessings of your Guru.

END OF THE NINTH SAMAS

THE TENTH SAMAS – STHITINIRUPAN (EXPLAINING THE DESIRED STATE)

The stage at which one is on the path of spiritualism can be gauged by knowing what is going on inside him rather than what he is and looks like from outside. In day to day life living lavishly will be praised but in spiritualism it has no importance whatsoever. There it is important to be faithful to the Atman.

Without the knowledge of the self the life is futile. The conglomerate is utterly useless. You have to know the real you, the Atman inside you otherwise you are doomed notwithstanding your position or so called status in the society. Once you really know what you are

then you don’t have to imagine anything. You become the Siddha, the Mukta who doesn’t have the binding of the Sadhana also let alone any other things.

Life continues in the live form, your real form remains as the soul and the Maya is all over with its plethora of illusions. We feel that all of these are there and also that I am there. The one who searches and finds out what is really and truthfully present on all the counts is the really knowledgeable, all others lack the knowledge and hence suffer the consequences. During this sojourn you have to go very methodically while dissecting out and discarding the elements and the properties and their creations. The really knowledgeable searches himself, the real form hidden inside him and the Maya. He finally and practically experiences that his pride, the Maya and all its creations are all absolutely untrue and the only truth is the Parbrahma.

It has been told many times by Shree Samarth that all visible is diseased by Maya and hence untrue. Once you discard it what remains is the purest knowledge of the self. When one goes further he gets the enlightening experience that he is the Atman which is all pervading. In spiritualism the seeker finally becomes the sought which is never the case in any other type of knowledge. Thence such a knowledgeable person has no reason to run after any other type of knowledge as all other types of knowledge imaginable are a part and parcel of his immense knowledge about the self and that he is the Atman. There is no karma for him, no doubts and even no thoughts. He is beyond anything imaginable. He isn’t bound by anything. Shree Samarth finally tells that such a person is out of the orbits of the basic elements and the properties and as he has finally become the sought after Parbrahma he is not amenable to description which in itself is subject to duality which is contrary to him. He started with worship and finally becomes the worshipped!

END OF THE TENTH SAMAS

END OF THE NINTH DASHAK

THE TENTH DASHAK – JAGAJJOTINAM (THE FLAME OF CONSCIOUS FLAME)

THE FIRST SAMAS – ANTAHKARANEKNIRUPAN (EXPLANATION OF THE UNIQUENESS OF THE FEELING OF ALL)

The disciples ask Shree Samarth if the inner feeling/s of all is same to which he answers that they should indeed believe it without any doubt as it is his own experience. The disciples again ask that if it is the case then why all behave in a different way all the time. This is the practical experience of one and all. No one is like anyone else which in fact should be the case if your saying is to be believed.

The feeling is a natural force which sustains the live forms. It may act in opposite ways in two live forms at the same time like a serpent feels like biting a frog and the frog feels that it should run away from it. Shree Samarth says that both have the feeling which emanates from the same thing, which here is to sustain their life. The basic force from which this feeling emanates being the same we can say that their feelings are the same though they look absolutely opposite to the one with a myopic view. Thus the art of feeling is the same in all the live

forms. He further explains that what the serpent sees is exactly what the frog does. In short whatever is felt by the organs and interpreted by any live form is the same. This is highly surprising but is nonetheless true to the hilt (This has been proved by the modern science too). Whether someone likes one thing and the other dislikes it depends upon the bodily interpretations yet the feelings of the mind are virtually alike. Those who dislike something know deep inside that it is good but yet he abhors it because he knows that he can't get it! Shree Samarth says that the feelings of the minutest life forms to the Lord Brahma are the same!

The intellect is the mixture of the feelings and lack of it and it is the part of the Parbrahma in the life form. The Parbrahma thus expresses itself in all the live forms. Finally Shree Samarth says that don't accept it just because I am saying it. Experience it and I am sure yours will be the same as mine.

END OF THE FIRST SAMAS

THE SECOND SAMAS – DEHAASHANKA (DOUBTS)

The disciples say that it is said that the God is in your body but we don't experience him in our bodies. It is also said that the three great Lords are responsible for creation, maintenance and destruction. We are unable to see the evidence for this neither do we see them anywhere let alone the body. You have said that these Gods have been created by the Maya but we haven't yet understood who has created the Maya. The creators of the religious scriptures say that the original Maya created the universe and also the three properties which acquired the form of the three great Lords. Yet when asked if they have experienced all this they sidetrack the issue. To go after something which can't be experienced, yields frustration and nothing else.

If we say that the Gods created the Maya then it is the other way round whereas if we say that the Maya created the Maya then it sounds utterly foolish.

It is not possible that the five basic elements created the Maya for the simple reason that the elements are present in the Maya. We can't say that the Parbrahma created the Maya as the Parbrahma is the only thing without any karma. On top of all this the fact remains that the Maya itself is an illusion.

The Vedas are made of words which originated from the Om which can't express itself without a body and body can't be formed without another body. The questions which arise are from where the Vedas originated, how the bodies were created and from where did the Gods came into visible existence.

Shree Samarth says that doubts raised by the disciples really are worth consideration and it is also true that there is contradiction between what the religious scriptures say and what a common man experiences. Thus the doubts merit explanation. He further says that the religious scriptures put forth hypothesis but don't prove it; he will try to keep the religious scriptures unharmed and yet explain about the doubts in the next samas.

END OF THE SECOND SAMAS

THE THIRD SAMAS – DEHAASHANKASHODHAN (DELIBERATION OVER THE DOUBTS)

The original Maya emanated from the endless Brahma which is totally without illusions. The sign of the original Maya is the wind and it remains in that form. The wind contains the basic elements and the properties. (Shree Samarth implies the ultimate power here when he mentions the wind).

The wind originated from the sky and the fire from the wind. Water was formed from the fire and is the form of the God. Earth was formed from the water. The earth is like a seed in the sense that it can give rise to all the living and the nonliving matter. The original form of the earth is the ultimate power itself.

Shree Samarth hitherto was referring to the wind as the ultimate power but he has for the first time here given the same dimension to the earth as well. This is probably for the reason that he wants the disciples to understand the subject in a better manner. He further goes back to his earlier stance and tells us that the wind is the habitat of the Gods and all of them are different expressions of the ultimate power of the wind. These Gods are in fact in the form of the wind.

Some of these Gods sometimes get into a bodily form. They have the capacity to vanish and to reappear whenever they want. The original form of them which is the wind contains the flame of the universe which is in the form of the conscious feeling which is subject to different forms because of the influence of the desires and the lusts. These differences lead to the existence of the Gods. If the desire is pure the Gods of the highest level are formed whereas if the desires are impure the Gods formed are of lower level.

When the wind originated from the sky it was divided in two forms. The first one is the wind which all of us know. The second form is that of the conscious feeling whose full expression is the flame of the universe which is the ultimate power.

The luminescence exists in two forms. One is hot and the other is cold. The sun represents the hot form which also includes the fire and the electricity. The cold luminescence manifests in basically the water and the things originating from it. The water is also in two forms. The water itself and the Gods' water which lends immortality. The earth is also in two basic forms, the so called low quality earthen matter and the valuable metals.

Shree Samarth says that if we think deeply over this and try to find out the hidden real meaning behind them then we would know from where the live forms including the human beings originated.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – BEEJLAKSHAN (ORIGIN OF THE UNIVERSE FROM SEEDLING)

We know that the humans are born from humans and the same is the case for other live forms too. It is obvious that bodies are required to produce others. The questions of the disciples were how the bodies were created, who created them and from what, who created the creator leading to the final basic question, how was the first body formed? For knowing the answers of these questions one has to believe in the proven experience of the really knowledgeable

and not unnecessarily indulge in fruitlessly debating over a subject he knows very little of. From the Parbrahma originated the Maya which we see in the gross form of the nature consisting of basic elements and the properties.

The original Maya is in the form of the wind which is the ultimate power wherein resides the conscious feeling which in its original form is purest and the most truthful and hence doesn't affect the Parbrahma. It is thus absolutely wrong to accuse the Parbrahma of any desire. Shree Samarth says that he has told it umpteenth of times that the Parbrahma is beyond the human powers of description and imagination.

The original Maya inhabits a part of the Parbrahma. At that part is the conscious feeling that I am the Brahma. The basis of this feeling is known as the God. This God is relatively related to the three properties which show him to have three different parts which we know as those representing the three properties, the Lords Brahma, Vishnu and Mahesh. Thus it is clear that although they seem to be different they are part of a singular feeling.

The conscious feeling which expressed itself in the form of the bodies of the three Lords who then thought about the creation of the males and females of all the species which were immediately created as also the other live forms. The Lord primarily responsible for this creation and the creation of the rest of the universe is the Lord Brahma.

Thus the Lord Brahma created the bodies from whom innumerable other bodies were formed and also the nature expanded. Lord Vishnu maintains all of these through the conscious feeling. Lord Mahesh destroys everything at the appropriate time through the loss of this conscious feeling. This is how the universe is created, maintained and destroyed. The description of the doomsday will come in the next samas.

THE END OF THE FOURTH SAMAS

THE FIFTH SAMAS – PANCHPRALAY (THE FIVE ULTIMATE DESTRUCTIONS)

In the live form there are two ultimate destructions, deep sleep and death. In the universe too there are two ultimate destructions, when the three great Lords sleep and when the three great Lords also die which heralds the onset of the final destruction. The fifth ultimate destruction is that of the lack of wisdom which is very important indeed.

When one is deeply asleep all his karmas when he is awake stop which in a way is the death of his karmas for that particular time. Death of the body can occur on account of many reasons. At the time of death not only the soul leaves the body but also the mind and its feelings.

When Lord Brahma goes to sleep the entire live forms stop functioning and their micro forms stay in the wind of the universe. After he gets up from his sleep he again reorganizes the universe. When the Lord Brahma is on the death bed the final destruction of the universe starts. For hundreds of years there are no rains whereby all the live forms die, the earth cracks beyond imagination, the unbearable heat of the sun literally starts burning the earth which ultimately is completely burnt. The heaven and hell are also destroyed. All the Gods go into their wind forms. Then it starts raining as nobody has ever seen whereby the whole universe seems to be full of water. At this time all the power or energy in the universe is converted into infinite fire which burns the water and everything else too. Then starts the play of the wind, which is so fearsome that it destroys the omnipresent fire. This wind finally disappears in the Parbrahma where

the utmost pure conscious feeling remains but the flame of the universe is gone. All the basic elements, the properties and the God also disappear in the Parbrahma. The whole sequence of these events is exactly opposite of that of the formation of the universe. The names and the properties mentioned here are there because of the nature created by the Maya and this nature itself disappears into the Parbrahma which is the only truth.

In the context of this Shree Samarth says that by realizing that this visible universe is untrue through the application of wisdom of what is Atman and what isn't one can himself make all the visible disappear so that he gets the view of the Parbrahma which isn't subject to destruction. This, Shree Samarth calls as the ultimate destruction of the lack of wisdom. He goes on further and adds that this is the most difficult thing to do and which only the Saints and the Guru are able to do easily and therefore this whole exercise has to be undertaken under their guidance and with their blessings.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – BHRAMNIRUPAN (ABOUT THE ILLUSIONS)

During the period of the creation and the destruction of the universe the Parbrahma never loses its formless state and there occurs no change in it. It is there before the creation, during the creation, when the creation progresses and during the final destruction. It is the only thing which is there all the time all the while. For a time period there is this illusion of the universe. The really knowledgeable knows this because he applies his knowledge of what is true and what isn't and the wisdom of what is Atman and what isn't.

Most of the people in the universe lack this knowledge and therefore if a really knowledgeable person tells them the reality they plainly ignore him. Shree Samarth here tells that only he is knowledgeable and a great personality who is eons away from this/these illusions and in fact is never a part of it. He also defines the illusions of all of us who lack the knowledge in simple words, "The only reality and the only truth is the Parbrahma. When it is not experienced and in its place whatever else is experienced is an illusion!" All the things which have an end are illusions which include even the Gods. Shree Samarth then explains this concept of illusion by giving many examples for the sake of the understanding of the common man.

The entire universe with the only exception of the Parbrahma is an illusion. Even the so called miracles which are supposedly performed by the Saints or Sages are also illusions. The disciples raise some doubts here.

If we worship the Saints or Sages do we get some enlightening experiences or not? We do experience the power of the Saints or Sages of yore even today, and then are we right in thinking that they are still here because some of their desires haven't been yet fulfilled? They request Shree Samarth to elucidate about this.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS–SAGUNBHAJAN (WORSHIPPING THE ATTRIBUTABLE GOD)

Shree Samarth says that the really knowledgeable attain Mukti while they are alive but leave their bodily form when it is destined to die. Their power exists even after their death but it doesn't imply that it is on account of some of their unfulfilled desires.

People feel the miracles of them as if they are there but one has to think deeply over it to find out the real meaning out of it. This happens only with those people who never feel that the Sages or the Saints aren't there any more. The miracles occur only with those who have unflinching faith and belief in the Saints or Sages. Only those who vehemently believe that even after the so called death or Samadhi of Saints or the Sages, they haven't gone anywhere but have just left their bodily form, get to experience the miracles, and not all and sundry. The fact which most of us forget is that the Saints and the Sages or the Guru in his original form is never ever in any way related to his body and hence there is no question of his going anywhere after he leaves that body. Those who know this and/or have utter faith in them whether they are in the bodily form or not, will only experience the miracles and the others won't.

If you have this utter, unflinching faith in say your Guru and then you remember him with the utmost yearning then he will appear before you for that moment but once your pure desire of seeing him leaves you the Guru will also disappear and leave the bodily form which helped you in seeing him. This is the play of your imagination and it is done by the Guru to satisfy you. In this whole episode there isn't any question of his desires or their fulfillment. Suffice it to say that the really knowledgeable are neither born nor do they die. Shree Samarth again advises us to think over this very deeply otherwise we will again be caught in the web of doubts.

The power of the really knowledgeable thus goes on automatically as they are empowered by the Parbrahma itself, the origin of all the powers. This happens because they never lose their saintly ways whatever the circumstances. Therefore we also should try to be like them. There are many things to be done but the main thing is to have Vairagya. This leads to the firm belief that I am the Parbrahma which opens the doors of the knowledge and science. This requires apart from the things to be done in Sadhana and day to day life unflinching faith in the Guru or the God, whomsoever you believe in. Incompleteness in this regard will spoil the whole show.

Now Shree Samarth tells us that despite knowing the worthlessness of the properties you have to worship the God or the Guru in the form of the properties. The reason he gives for this is that if you don't do it you will not get either of them and end up a pauper. He neither has the knowledge nor the worship and contrary to that he has pride that he knows it. This pride is the worst of the vices which by itself is capable of pulling you down to the step from where you started. He simplifies it by telling us that till the greatest of the knowledgeable are in the bodily form their karmas and destiny related to their body don't vanish and therefore they have to perform them. The difference between them and us is that they do it without any expectations whereas we are in the habit of reaping the harvest for our work. Worship without any tinge of expectation is the best possible form of humanity. This very aspect lends tremendous power to him whereas we being after the fruits of our work totally lack this power. Thus the worship done by the knowledgeable is unmatched in this universe. If you worship with expectation of a particular thing you will get it but if don't expect anything you will get the God! The choice is yours.

The God has the power to fulfill all our expectations but if we worship with desires then the desired is given by him but he remains away from you. If you want

the power of the God then you shouldn't aspire for it while doing the worship. It will automatically accrue. Don't expect anything is the keyword!

For such humane people God does anything. They don't have to ask for it. The combination of the real knowledge and the worship of the God is so powerful that it overpowers the so called uncontrollable time too, forget about the rest. Such people are always in a state of eternal bliss.

Finally Shree Samarth says that the Sadhak should think over this very deeply indeed; apply his knowledge of what is truthful and what isn't whereby his mind and intellect will be diverted towards the knowledge of the self which is the gift of the God. Once given the God never takes it back. The worshipper who can't be separated from the God is guided by the God himself and accompanies him on the rest of his path. He quotes a religious scripture here which means that the God gives them the clue to worship whereby they unify with him. In a nutshell the knowledge of the Parbrahma combined with the worship of the God yielding the bliss of enlightenment of the self are very difficult to achieve but those who can achieve them, there remains nothing else to be achieved.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – PRACHITNIRUPAN (ABOUT THE EXPERIENCE)

The one who experiences the real self is the only wise, thus says Shree Samarth. He gives innumerable examples from day to day life in which he tells how a wise person believes only in what he experiences and thus believes in it, otherwise he plainly refuses to accept anything which can neither be experienced nor be proved. Shree Samarth throughout the Dasbodha has vehemently stressed time and again that what is applicable in day to day life concerning the material things is also applicable in spirituality and without the enlightening experience of the transcendental only waxing eloquent about it is nothing but foolishness. He almost orders the disciples to get that experience and only then believe in it and only then talk about it, without which you would just be making a mockery of yourself.

Then Shree Samarth tells about the knowledge of the self. He says that when you experience that the vices have completely vanished from your whole self and the cycle of birth and death has been broken for you, when you realize the real you, when you know who created this entire universe, when you know who is the real doer then rest assured that you have the knowledge of the real self.

If even a tinge of doubt remains about what has been said hitherto all your efforts have gone down the drain. Shree Samarth is so confident about what he has said (Where even the Vedas and Shruti have surrendered saying that it isn't like this nor is it like that!) that he challenges anyone to disprove him. He even says that his Guru Lord Ram knows what he is saying (In Indian spirituality usually the disciple is supposed to be the listener and the Guru the explainer). He has so much conviction in his saying that he says that his worship is such that if he is proven wrong the wrongdoing or saying will be like accusing Lord Ram and the entire fault will be of the Lord! (This is the real unification with the Guru who is nothing but the Parbrahma). It takes unimaginable courage and conviction in one's own experiences in spirituality and the ultimate authority in it to say something like this. It is notable here that of all the known Saints only Shree Samarth has said anything like this.

He then advises the Sadhak to search for and find out the Maya and its origin. He further says that the same subject will be dealt with again and again in Dasbodha as the subject is difficult to understand on the face of it.

If one has had the micro experience of the transcendental the traditional thinking is proven wrong and therefore it becomes pertinent to repeat the things already said for better and complete understanding of the subject. The traditionalists will try their best to oppose this and Shree Samarth says that he can take them on at any given time but the motive behind this work isn't that, rather it is to educate those without the real knowledge so that they also get a chance to achieve the altar in spirituality.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – PURUSHPRAKRUTI (THE ORIGINAL FORMS)

Shree Samarth repeats here some important things for better understanding of the subject.

The original Maya emanated from the Parbrahma as the wind originates in the sky. In it are contained the five basic elements and the three properties. The original Maya is like a banyan seed which gives rise to the great banyan tree in that it is the origin of the entire universe. There are two principles in the original Maya, the wind and the pure conscious feeling. This feeling is the oil of the flame of the universe.

The Maya is beyond any gender contrary to what its name would suggest (Which is feminine). The male and the nature or the female is the other side of the coin of the Maya. The wind is the female and the flame of the universe is the male. Yet the intricate thing to remember is that the special feeling in the wind is the male part in the nature or the female. The wind, ultimate power and the conscious feeling is the ultimate God. Because of the admixture of both the genders in the ultimate God he is often referred to as half male and half female (This is in the spiritual context and not to be even remotely associated with the eunuch). The conscious feeling in the wind is the sign of the ultimate God. From him originate the three properties.

The virtuousness with pure conscious feeling is embodied in the Lord Vishnu. He maintains the universe. We can't see this purity as our vision is spoiled by the visible. The pure conscious feeling is divided into all the live forms because of which they themselves try to maintain their life. This is called the flame of the universe. Thus from the conscious feeling of the original Maya everything was created including the other Gods who remain in the form of the wind.

When this flame leaves any body that live form dies. The amount of the conscious feeling in a particular form decides the power of that form. To avoid being disturbed by the evil powers you require the real knowledge of the self. Shree Samarth says that it is his own experience that all the karmas vanish if one studies thoroughly the real knowledge. Without this knowledge the karmas remain with their consequences and without the Guru it is well nigh impossible to get the real knowledge. Therefore having the Guru to guide and bless you is of utmost importance.

The Guru tells you to unwind the principles (The elements and the properties) one by one and after they completely vanish, what remains is the real pure form of you.

You have to completely unify with it and thereafter you get the enlightening experience of the transcendental. The Sadhana done without thought is useless. Therefore blind faith is alright only as far as the Guru is concerned but nowhere else. Shree Samarth throughout has given utmost importance to thoughtful use and application of the wisdom. He says that without it there is no difference between the humans and the other forms of life.

First listen to the Guru, think over it deeply and imbibe his preaching, constantly think about it, then you start climbing up the stairs of the spiritual path wherein you get to experience things you had never dreamt of which makes your faith and belief in the Guru more and more concrete and then you get the enlightening experience of the inner self, the Atman or the Brahma or the Parbrahma. Nothing else is required to be done.

END OF THE NINTH SAMAS

(THOUGHTS ABOUT THE STILL AND UNSTILL)
THE TENTH SAMAS – CHALACHALVICHAR

The Parbrahma remains as it is forever. It was there before the origin of the universe, is there and will be there after the destruction of the universe. Not only it is there but at any given time it is omnipresent. It is the only unbelievably most still stateless state. We get some illusion of some instability in it which is described by some names. These are the original Maya, the original Nature and the original Male. But it is futile to name anything without realizing what it is.

Just as wind originated in the sky and started moving, the original Maya emanated from the Parbrahma. This movement is on account of the desire. The Parbrahma which is devoid of any diseased properties had a conscious feeling that it is the Parbrahma. This is the original Nature. From it the whole universe originated. Shree Samarth then enumerates the many names ascribed to the original Atman some of which are feminine and some are masculine as well as being without any gender. Despite being described by many names the original remains the same.

The Atman is behind all the doings of all the forms including the spectrum from the most micro forms to the great Lords. It can be experienced but can’t be seen. The knowledgeable being unified with that behaves like that. When he sees anything he becomes like it. So much so that it even becomes faster than the wind or the light. He can become any of the organs including the sense organs for performing their karmas and yet remains alien from everything.

There are two types of males described, the destructible and the indestructible which we have already seen. The third one which can’t be described is the Parbrahma which is the best form despite the fact that it has no form! The word contradiction arises because of the inability of the words in describing it.

The Sadhak should go beyond all the describable forms and by his Sadhana should dissolve all the visible. By this he becomes inseparable worshipper of the worshipped. He should never forget that whatever is amenable to change is Maya and the only thing that is not infected with Maya is the Parbrahma. He should experience it by deeply thinking over it.

Shree Samarth says that there is no point in unnecessary debate over this. Whatever that is indestructible should be found out with the application of the real knowledge and the wisdom. Get the filtrate and discard the remnant. The really knowledgeable do this all the time. When you get the enlightening experience of the transcendental your knowledge is converted into science. Your mind then disappears and the instability inside goes off forever. Shree Samarth warns that he is speaking out of his own experience and it is in no way an easy job. You won't get anything by just nodding your head; you have to experience what I have experienced to get permanent bliss. There is no better pious deed than truth, nothing worse than untruthfulness and no happiness without experience.

Truth is nothing but the Atman, untruth is the Maya. Once the untruthful visible created by the Maya goes off what remains is the Parbrahma. After unification with it you don't feel the need for any names by which it or you should be called. After all the viciousness is burnt out you attain a stage where there is no relationship with the body or the visible and you get to experience that you are the ultimate Atman. Without the knowledge of the Parbrahma everything else including the Sadhana is an experiment in futility. This body is made of all the vicious things which will naturally yield more and more viciousness unless you purposefully try to remove that viciousness from it. This deep rooted viciousness on account of the body mind intellect conglomerate made up of the elements and the properties doesn't easily go and never at all by some of the Sadhana done by the Sadhak. Shree Samarth here mentions these Sadhana which are advocated by some of the sects which are basically related to troubling your body and says that it isn't the way to get over the conglomerate as they don't help you to go deep inside you to find out what you really are. The basic fault lies there and anything done superficially is a mere waste of time. To burn out that fault there is no other treatment than the knowledge of the ultimate Atman. Such a knowledgeable one has immense powers which can't even be thought of. These things are to be experienced by following the path preached by the Guru. Without experience whatever Sadhana you do will go waste and let alone getting Mukti you will again land up in the vicious cycle of birth and death with the additional weight of the further karmas. Shree Samarth finally prays his own Guru, Lord Ram, "O Lord, bless them all so that they will try and experience the transcendental."

END OF THE TENTH SAMAS

END OF THE TENTH DASHAK

LOOKING BACK

The first half of the Shree Dasbodha is over. There is need here to look back and find out some of the most important things that Shree Samarth has told us hitherto. They are:

1. There is nothing better than the real knowledge in the human life. Of all the types of knowledge the best one is the knowledge of the self.
2. The knowledge of the self is nothing but viewing the God which yields eternal and complete bliss.

3. In other types of knowledge the knowledge and the seeker remain different but in the knowledge of the self the seeker becomes that knowledge itself after attaining it, that is he becomes the Parbrahma.
4. The Parbrahma is very micro and invisible. To attain it you ought to have constant yearning for it and must be devoid of any love for your so called family.
5. If one examines the family life from all the possible angles he finds that it is full of grief as it remains incomplete at any given time. Once this realization dawns that human being goes on to search the God.
6. He then finds the God in himself. The only condition is that the present state of the "Me" has to be totally changed by constant study of the truth.
7. Thereafter the life should be spent for the ultimate God or the Guru. The unification should be utmost complete, so much so that there should be no difference between him and you in any respect. This can be achieved only by discarding totally your desires and lusts.
8. Deep inside you there are two entities, the truthful and the untruthful form of you. For attainment of the real knowledge of the self the untruthful form has to be vanquished.
9. First listen to the preaching of the Guru or the Saints and Sages who tell you about the state of the real you. The soul and the Parbrahma are one and the same which is unique. There you experience the illusion of differences, plurality and instability. This is on account of the Maya. The pure conscious feeling in the Maya is the ultimate God. The five basic elements and the three properties are in the Maya. This Maya with the properties gives birth to the universe.
10. Whatever is seen in the live form is also seen in the universe. There is only one original feeling working in the entire universe. This is called the flame of the universe. It is the doer of all the karmas. It dictates the live forms.
11. The live forms forget this flame because of the lack of knowledge and then think that they are the body or the conglomerate. Because of this myopic view they feel that they are the doer, the achiever, the ones reaping the so called fruits which is the false world of imagination. This is the pride of the conglomerate.
12. This pride leads the live form becoming very pitiable indeed, losing its immense power and therefore by thinking about the principles (The elements and the properties) one should vanquish all the instability, the pride and get unified with the ultimate Atman. This is what all the Saints, Sages and the Guru preach.
13. One should always think about this constantly and with utmost perseverance which makes your intellect very sharp and powerful enough for thinking about the Atman. This, done for a period till the Guru wants finally leads to the enlightening experience of the transcendental.
14. This path gives utmost importance to the correct thinking. Shree Samarth is the greatest advocate of thinking about what is real and what is not. But at the same time he never forgets to tell that the thinking should be pure and never unnecessarily dogmatic about the things which are totally baseless, false and untrue. There shouldn't be debate for the sake of it. Otherwise such baseless thoughts would lead to doubts galore which in fact is more harmful than leading a plain normal family life. Therefore Shree Samarth says that your thinking should be on the basis of the wisdom and not any imagination. It should come from your experiences and not from any frivolous hypotheses. He also says that without experience the spirituality is a mere waste of time.

Hitherto Shree Samarth has told us what is to be done and what shouldn't be. In the remaining half he tells us how to do it. His preaching is on the basis of not only the Upanishads but also on his own experiences which gives a different dimension to his preaching. His explanation of worship and the other Sadhana is based on primarily the real knowledge of the self. Because of this basis of the enlightenment of transcendental within everyone being the stepping stone for everybody according to him the knowledgeable worshipper is the ideal person. He says that you should attain Mukti but once you do that it is your primary duty to disseminate this knowledge and the path to get it to others who are groping in the dark. He now tells how to do it too. In Marathi or in other languages there is no shortage of spiritual writings but there is no evidence that anyone else apart from Shree Samarth has advocated and told the ways how to metamorphose the people's thinking and behavior so that the whole society is transformed into a congenial one ready to accept all and that too within the spiritual compass. Anyone can derive fragrance from flowers but Shree Samarth tells how to derive it from the mud! Therein lays his greatness apart from other innumerable things. His target is the common family man who is engulfed in the web of the desires and lusts. He wants him to be freed from that web and enable and empower him to get the knowledge of the real self. His ideal Siddha is such a person who is full of love for all, purest at heart, full to the brink with the ultimate knowledge and completely Mukta from the life.

THE ELEVENTH DASHAK – BHEEMDASHAK
(THE DASHAK DEDICATED TO HANUMAN)

THE FIRST SAMAS – SIDDHANTNIRUPAN (ABOUT THE HYOPOTHESES)

We have already seen that the wind originates from the sky. The friction in the gusts of the wind gives rise to the fire. The still wind gives rise to the water. The earth is created from the water. It is full of seeds which give rise to innumerable seedlings which we see as the different forms.

This visible universe is totally encompassed by the imagination which reaches up to the Maya which also created the three great Lords. The instability in the totally stable and still Brahma is the first form of the imagination. From the imagination the nature got its form. This nature is called as eight formed one in the Hindu philosophy. These eight forms are the five basic elements and the three basic properties. In the very beginning the imagination was in a very micro form, when it expanded it took the form of the entire universe.

The imagination which originated in the Brahma is the original Maya. The properties emanated from it. This is referred to as the Maya with the properties. When it gave rise to the entire visible it became the Maya signifying the lack of knowledge. Then all the living and the nonliving forms were created. Now Shree Samarth tells how this universe is destroyed, which he has already told. Once this universe is completely destroyed and only the Parbrahma remains the Maya also vanishes. In this stateless state and formless form there is no live form or the nonliving form. The play of imagination finally ends. Shree Samarth repeats here that

without waiting for this destruction to physically occur, the really wise knowledgeable can destroy the visible with the use of their wisdom which also has been told earlier.

There are only two principles, the utterly still and the unstill. The doer in case of the unstill is also in the state of instability yet despite that it is without any karma. The contradiction being explained by the fact that, although it induces the forms to perform karmas it doesn't stick to them, as has been explained by Shree Samarth earlier.

It is nothing but the soul which can do anything that we can experience. Despite this it also vanishes into the Parbrahma at the time of the final destruction. It being present in everything the wise are able to see it in all the forms. The power which makes all the doings of the forms possible is the flame of the universe. It is in the micro form yet it protects the macro bodies and makes them realize the feelings of happiness and grief. When it is present thus in the form of the micro conscious feeling form it is known as the witness to all or the inner soul. Then Shree Samarth gives many traditional names used for it.

The disease in the Parbrahma is the original Maya and the disease in the Maya is the flame of the universe which gives rise to all other diseases therefore it can't be equated with the Parbrahma. To know about the Parbrahma one has to wisely separate the still from the unstill, the truth from the untruth and the permanent from the temporary. All that is unstill and is diseased by instability is subject to destruction and the only thing (The Parbrahma) which still isn't subject to destruction.

The live forms have properties which have to be vanquished for attaining the Parbrahma. The major path to do this is using the innate wisdom. The real knowledge that we gain becomes the science when we actually experience it when the mind finally comes to rest. The key to all this is to leave the properties behind and go beyond them which is possible only with the guidance and the blessings of the Guru. You listen to his preaching first, then with unflinching faith think deeply over it. Then you are able to separate out the filtrate. The best thing is to constantly and perseveringly think about the preaching of the Guru and nothing else which is the sure way of getting the enlightening experience of the transcendental.

Getting unified with the Parbrahma forever is the highest form of Mukti. At that stage nothing else can reach to disturb you. Unifying with it is nothing but keeping an eye on the thing, which isn't visible. When the unification lasts forever despite the fact that the visible created by Maya is constantly around you it is known as the highest kind of the Samadhi.

Thus we have been able to prove the theorem that once you unify with the Parbrahma you get the ultimate bliss as nothing can affect you. When the theorem has been proved we can use the hypotheses wherever needed as a reference standard.

END OF THE FIRST SAMAS

THE SECOND SAMAS – CHATWARDEVNIRUPAN (ABOUT THE FOUR TYPES OF GOD)

All the people in the universe are involved in the temporary things. One in a million tries to filter out the permanent thing who like that thing is extremely decisive, unaffected by happiness as well as grief and becomes permanent himself.

The temporary breeds temporary and maintains it too. All the happenings in this universe are temporary. The temporary being instable can never survive for long

whereas the only permanent thing, the Parbrahma has neither beginning nor an end. You have to use your wisdom to understand these things.

Although the temporary has an end it is so much visible all over all the time that despite having the knowledge of the permanent, one tends to be engulfed in the inviting web of the temporary. One has to imbibe in himself that in the Parbrahma there is no place for any doubts, illusions and imaginations which are there only in the temporary forms.

All the temporary is the creation of the Maya and hence destructible. The eight pronged nature and the micro form of nature take the form of innumerable macro things which we daily see in the universe. These things are astonishing and amusing yet untrue. They include the live forms including the humans, the non living forms and others. The humans having superior brain developed languages to understand others' feelings.

Thereafter the humans progressed very rapidly through the great civilizations and religions which taught them the morals and ethics. The society then thrived on the traditions laid down by a handful of good people in it. At the same time the human life started becoming more and more complicated with differences of opinions. Untrue and illusory thoughts started to gain an upper hand. The common man usually follows the way of life which according to the society is correct at that given point of time. If that basis itself is wrong the whole society is in danger of going astray and harming itself. Shree Samarth says that what we see today is an example of this. Today's society is not only following the wrong path of behavior but also is wrong in its thinking. In such a situation there has to be a strong person to turn the tide and take the society on the correct path. There is a plethora of Gods and their importance is unnecessarily increasing along with the so called religious scriptures which are mended in accordance with the needs of those who want to mislead the society towards their ends. Nobody seems to know which the real God is and hence it has become a sort of free for all situation. This is nothing but an utterly idiotic and chaotic situation not only from the religious point but from the social aspect also. The common man is blindly following this corrupted religion and is totally in the grasp of those selfish religious people who have nothing to do with either the religion or the good of the people. The whole society is on the brink of disaster. (It is pertinent to note that what Shree Samarth said in the 17th century is exactly applicable to today's society too!)

The people worship many types of so called Gods. Amongst them are, the Gods made from the earth or the metals, they believe in the reincarnation of all kinds of Gods, some feel that the soul is the God, some think that the soul of the universe which runs it is the God or some have faith in the knowledgeable prudent soul which is witness to all this. There are very few if at all any who worship the real God, the Parbrahma.

Those who believe in the knowledgeable prudent soul, which is witness to all this come close to the Parbrahma but fail to reach it, if they aren't properly guided. They should realize that the state of being a witness to all this comes to it through the eight pronged nature and hence is like the nature which is a creation of the Maya and hence is untrue. They should apply their wisdom to realize that the mere, sheer and the pure existence of the Parbrahma without any properties is the real thing. Those who worship the duality of Maya are naturally bound to be engulfed by some fear or the other, some unhappiness or the other, some grief or the other whereas those who worship the Parbrahma unconditionally become the Parbrahma himself devoid of unhappiness, grief, fear to name some of the worries and on the contrary remain in total bliss till eternity and beyond it. Thus those who know and worship the permanent are the Saints, Sages and the Guru. Therefore Shree Samarth tells us that we should follow the bodily rules from without but from within should always be in contact with the Parbrahma. In short you should behave like any

common man but without harming anyone yet deep inside you should be constantly unified with the Parbrahma.

END OF THE SECOND SAMAS

THE THIRD SAMAS – SHIKVAN NIRUPAN (ABOUT PREACHING)

One gets the human life form after having gone through many subordinate forms. One should always remember this and behave morally and ethically with the purest of hearts. He should pay all the attention to the family life without absolute involvement in it and along with that study spirituality wholeheartedly. If you are able to maintain a fine balance between these two then you will definitely succeed in both.

As a child you know very little about life and its vagaries, during the young years one spends a lot of time in fulfilling his desires and lusts and during old age one is apt to suffer from disease/s. In this manner the three phases of life are engulfed by either lack of knowledge or by your lusts, desires or the diseases. There is very little time left for spending if any for the sake of getting closer to the God. There are so many problems in life that trying to find out the solutions for them takes all of your time. One sees death many times yet never tries to imagine about his own death and despite experiencing the temporariness of all the things tries in vain to convince himself that the bad phases will go and the good times will last forever. The outcome of all this is that by the time he realizes the truth the time is over for him and then he has to face the grief in the hell, for the simple reason that he failed to pay attention to what he was doing during his lifetime. Shree Samarth says that you shouldn't do like this and rather behave thoughtfully and with the application of wisdom which would serve the dual purpose of succeeding in the family life as well as the spiritual one.

Idleness is very easy to follow and therefore most of us prefer that forgetting that working constantly may give you lot of pain in the beginning yet the harvest you reap out of that is rich. Therefore you should win over the idleness and indulge in constant work which will definitely yield rich dividends.

Shree Samarth then tells how to lead the life. Get early in the morning, perform the morning chores, read important things and try to remember them by heart, then worship the God, have your breakfast, start doing your daily routine work which is earning your bread, be nice to all the people and talk in a sweet manner, be very careful in your day to day and time to time dealings otherwise you can be deceived by even a child. There is no forgiveness in this world for even the inadvertent mistakes and therefore it is important to be wise all the time than to repent afterwards. Your attention should be constantly devoted to your work all the time. Then in the noon have your lunch, read again, discuss with your knowledgeable peers and then in loneliness study many things which are important for you. If you behave like this there are greater chances that you will become a wise man otherwise you come to be known as a fool. Seeing the others enjoy everything is the sign of fools. The greatest fortune is not to waste a single moment of your life. Your personality should be multifaceted and you must have all the knowledge required for whatever you are doing for earning your bread. You should never beg for anything, rather you should be benevolent enough to help others who are in distress. You should always spend your energy for a good cause.

Then you should devote some time for the religious work. Listen to the deliberations of authorities on religion, the stories of the Saints, Sages and the Guru. In this way never allow a single moment to go waste. One who behaves like this and yet never loses his cautiousness is least likely to have any grief. He is even capable of vanquishing his mind body intellect conglomerate and selfishness on the basis of his hard earned wisdom. When he has the fullest faith in the fact that everything including his conglomerate is the property of the God he is successful in rooting out the cause of the grief. After a period of time he becomes detached from all the things at least from within and hence has no desires or lusts. Then he doesn't expect anything as a fruit of his karmas. This state itself gives him immense pleasure and then everlasting bliss where grief has no place at all. Just as optimum money is required to run a family successfully, the knowledge of the principles of this universe is important for spirituality. If one remembers, thinks and imbibes the commandments, I am the Brahma, You are that, he gets the enlightening experience of the transcendental and is freed from the bindings of the nature. The enlightening experience of the transcendental and the eternal bliss is his for ever who maintains equilibrium of karma, worship and the real knowledge. This is the Sadhana and therefore listening to it from your Guru and practicing it according to his preaching will make you successful in both your family life and the spiritual life.

THE END OF THE THIRD SAMAS

THE FOURTH SAMAS – SARVIVEKNIRUPAN (WISELY DICIDING THE REAL THING)

The Parbrahma is the only permanent thing and the soul within any living form is relatively temporary. The soul is the God, the prudent witness. All the other things without soul are materials without life. Without the soul the body too becomes only a mass. Due to its presence everything can be understood including the spirituality. Though it is true that without knowing what is temporary we can't understand what is permanent, yet the permanent never gets tinged by the temporary. This has to be understood by thinking over it deeply.

Where the temporary visible ends you find the big void, the zero. Beyond that is the permanent thing. This big zero connects the temporary with the permanent. Here the Sadhak can get confused as the entire karmas end here and he may think that this is the Parbrahma. To overcome this confusion the preaching of the Guru is needed. The soul originates from the original nature thereby coming under the gamut of the Maya and hence is an illusion. The only thing which isn't an illusion is the Parbrahma.

There should then be no confusion between the soul and the Parbrahma. You ought to apply a deep thought to enlighten yourself with the Parbrahma where all your thoughts would vanish. You have to time and again think wisely about the elements, the properties, the commandments and have the yearning for getting there. The first body of the life and the universe is the body you have and the last one is the original Maya. When you go beyond all the eight bodies there is no place for any changes or instability. Whatever that is instable is an illusion though it seems to be the truth for us. The wise know this.

The instable things which are diseased have birth, the life span and death where as the only stable thing; the Parbrahma has nothing of them. We have to apply the wisdom of what is real and what isn't to know this completely. The common man doesn't do this and hence remains in the state of lack of knowledge. The unique soul has expanded in the form of

this diverse universe. These are clearly understandable things and we can experience them yet we tend not to realize what is temporary and what is permanent. Whatever comes and goes, whatever is subject to change is going to be finally destroyed. Shree Samarth gives here many real life scenarios to prove his point. After quoting the examples of how men behave like animals with only selfishness as the prime motive Shree Samarth says that the common man has the wisdom of knowing what is real and what isn't yet his wisdom being totally engulfed by his selfishness he tries to acquire all except the only truth and hence proves himself to be a fool.

Shree Samarth says that in view of all these things all of us should think deeply and properly, follow the path of truth and apply wisdom in doing all the karmas. You should know what is valuable and what is worthless. You should be choosy in all the things that you are doing. You should accept anything only after proper examination of it and only when you are thoroughly sure that it will stand the test of time. Behaving in the same manner with the elderly and the others is bullishness. Such a man has no consideration for the virtuous and the vicious people and obliges anyone to meet his need which ultimately spells doom.

Knowledge is nothing but what is best and what is worst. This family life is a marketplace where one comes to sell his conglomerate. Some use it in the correct manner to get the desired thing whereas others are unfortunate who lose the track and thence end up with nothing. One should never forget that one has to bear not only one's own cross but also suffer according to his karmas. Repeating the same mistakes again and again will yield repetition of the sufferings. These things become easier when you very attentively listen to the preaching of the Guru.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – RAJKARAN NIRUPAN (ABOUT POLITICS)

Shree Samarth says that he will have to repeat the same things again and again as the listeners' happiness is never steady. To make it stable he has to do this.

Those who want to be the leaders should ensure that the group with them always remains faithful and has total confidence in them. They should feel utmost convinced by your ideas and also be highly confident about you. Then only your leadership would be successful. He now tells how to achieve this. The leader has to be spiritual; he should be very choosy and be very careful in all his dealings. He should be clever enough to anticipate and be prepared to face any eventuality. Nothing should escape his eagle's eye.

He should be a workaholic without which success is impossible. The doubts and accusations about his aim and the way of achieving it should be at once cleared by him. He should have forgiveness towards his followers. He should know what is going on in others' mind and try to satisfy them, at the same time he shouldn't get involved in it. He shouldn't behave unethically and immorally. He shouldn't discriminate between the people. Jealousy shouldn't ever even touch him. He should attract people towards him and then impart knowledge upon them to make them wise. While doing this he should also spare time for his family and his spiritual life. He should never lose courage in the face of any adversity. Except spirituality he shouldn't be attached to anything else beyond a certain limit.

He should try to increase the limits of his work and then strive for excellence in that yet should never boast of anything. He should overlook the shortcomings of others and never talk about them. As far as possible he should try and forgive the vicious so that they would remain grateful to him. His behavior should be near ideal. He should set an example to his followers by doing seemingly impossible things. He should take care that his group remains intact in any given situation. He should never lose his composure even when under the mountain of problems. He should never unnecessarily engage in fruitless arguments. He should strive for the well being of the others. He should share the grief and happiness of the society, but he shouldn't overdo it in the sense that if they fail to realize what he is enduring for them then they deserve what they are getting. There is nothing wrong in keeping away from the headstrong and the stubborn. He should be well read, have the capacity to work with all the possible wisdom, should be highly benevolent, never lose his composure and have the capacity to pacify others.

If the vicious fail to improve then punish them in a way by which they will never know who punished them and never make it public that you punished them. The punishment also should be handed over through the others. In politics many a times secrecy is of utmost importance and that should be maintained whenever required. He should never ever be vindictive. He should be a very good judge of the humans. He should try and convert the evil elements to the best of his ability but if they don't budge leave them to their destiny. But if they repent and really want to come back then he should assess if they are really honest and if they are, give them a chance to improve.

The temperamental should be kept at a safe distance. Never tell about your plans to the coward and the idle. He shouldn't accept the accolades coming his way and dedicate them to the society itself. Shree Samarth says that it is difficult to cover the whole gamut of the subject but he has tried to tell the gist of it.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – MAHANT LAKSHAN (SIGNS OF THE SAGE)

The Sage should be the master in all sorts of good things that a common man does. He should have the knowledge of the self, politics and how to convince the people around him.

Now Shree Samarth says how the Sage is. He knows, what to tell whom, how to make others happy, what is in store before hand, all the things because he has thoroughly thought over them many a times, which is the outcome of the time he spends in solitude which in turn is one of the advantages of the solitude.

He first learns the things, behaves according to them and then only preaches. He pulls people out of difficulties through his wisdom. He helps the family men to learn the wisdom of discerning about what Atman is and what is not. He likes to work hard and never loses his composure in any sort of situation. He never runs away from any adversity. He knows how to tackle the most difficult of the situations and problems. He is involved in much good karma from outside but from within he never loses his unification with the Parbrahma.

Despite being in everything he is not seen prominently in them yet he is the real force behind the people's good karmas. He is the master of the art of being alien to everything despite being the source behind them. He preaches wisdom to all and tries his best to

impart knowledge to those who lack it. He has both types of knowledge, the knowledge as the common man knows it in its traditional sense and the knowledge of the Atman. The people preached by and helped by him remain grateful to him.

The real Sage protects and maintains the ethicality, legality and morality of the society. He practices them and urges others to do the same. Shree Samarth says that such a man has immeasurable strength of mind and thus is the one upon whom the people bank at times of dire need. Lord Ram had all these qualities apart from the others and therefore the Sage should try and acquire as much of them as possible.

THE END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – CHANCHAL NADI (THE MOMENTOUS RIVER)

The original Maya is a flowing river which is invisible. Remembering it yields happiness, this is to be experienced. It originates in the mountain of the Brahma. It flows down forcefully. From micro and invisible Brahma it appears in the macro and visible universe. This power which maintains the universe has no time to rest; we can see its work but can't see it. It has all the physical properties of any other river.

Many of us flow with this river Maya and die, very few of us have the courage to swim against the tide and they get to experience the Brahma. Some get hit by the big stones in the river and some drown, thereby meaning that some went after the visible but had to face the war of duality where they got killed or some couldn't handle the problems of the family life and died or some wasted the life because of their pride.

Those who have the courage to swim against the tide turn inside themselves and then climb up the staircase of the micro where on each step they meet various fruitful things like the heaven, the abode of the Lords and then finally the Brahma.

At the origin of this river the water is utmost pure but highly instable and therefore able to flow. It is called the Lord Water. The original Maya before being affected by the elements and the properties is almost in the form of the Brahma and therefore this purity of the water. This river is the biggest known ever which traverses the entire universe for the simple fact that it is the original Maya. The really knowledgeable consider it as the God as it is like him, omnipresent, most powerful.

If we consider that there are many utensils containing water and the water in some of them spills. The utensils are the live forms, the water is the Maya and spilling over of the water is vanishing of the Maya. This happens with those who have the knowledge of the self. In his body there is nothing but his original form whereas others continue to carry Maya with them and hence remain entangled in it.

The Maya which Shree Samarth is describing here in the form of water or the river is salty, sweet or dirty which signify the three properties. It mingles completely with anything and everything, meaning thereby that the power of the real form inside you is at its basic level and expresses itself depending upon what it occupies. It becomes virtuous or vicious as the case may be. To understand this power of the real form we ought to have its blessings (The Guru's blessings). When we understand this we come very close to the ultimate truth. This river has unlimited water so much so that we are confused whether it is a river or a big lake. Yet both are

instable. This visible universe seems to be stable yet because of its very property of being visible it is highly instable. This seeming stability causes the confusion in most of us and we flow with the tide and invite our end. Those who reach the origin of the river and go beyond that and then look behind find that there is nothing of this huge water! There is nothing like the river or the lake! Once you reach the Parbrahma you know there and then that there is no Maya in existence or the other way round. Those who have dissolved their mind in the great void and turned into the big zero know all this and therefore it is of utmost importance to follow them. Shree Samarth says that he has to tell this time and again for the benefit of the disciples.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – ANTARATMA VIVARAN (EXPLAINING THE SOUL WITHIN)

You should try to get the knowledge about the soul within yourself and everyone else which is the doer of everything and the God of all Gods (Shree Samarth here refers to the Parbrahma when he mentions the soul). Nothing can happen without the desire of the soul. Even a leaf will remain still for its life time if the soul doesn't want it to move. The entire universe is dependent upon it not only for its existence but also for the day to day happenings in it. Its abilities defy any description. This invisible owner of everything is the ultimate God. The one who gets to know the soul becomes omnipresent in the universe where there is no need for the Samadhi. One should therefore try to know it and then unify with it. You have to discard all the visible to get to it which is by far one of the most difficult things to do but the fruit is also the biggest imaginable.

The human intelligence is incapable of knowing the soul by its own. The knowledge about it can only be had with the guidance of the Guru and his blessings. Once this happens you should constantly try to relive that state. Nobody can describe it fully as it is beyond any description. It is the complete entity whereas the humans are incomplete. Incomplete can't understand the state of completeness. But you can perseveringly and constantly think about it as deeply as you can so that you stand a chance of getting closer to it. Without unification with it all your efforts are futile. It is really surprising that the humans enjoy all the things through their body which are induced by the soul but never try to realize the soul itself.

Those who are unable to find the God within them lead a meaningless life. That in itself is sufficient to prove the importance of knowing the soul within you as it is there not only in you but in all the live and the nonliving forms in the entire universe. Till we are in the temporary Maya we would never get to the permanent Parbrahma. This has to be understood by your own experience. Discard all the temporary things like the elements, the properties and the principles and whatever that remains is the Parbrahma. What is required here is the wisdom to answer the questions, who am I, from where did I come and how am I. Therefore a wise man should stick to wisdom to swim across this ocean of life full of Maya by worshipping the God and Guru and reach the end of it where there is Parbrahma; by which not only he will be freed of all the bindings but his forefathers will also be.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS –UPADESH NIRUPAN (ABOUT PREACHING)

Everybody has to do karma which should be done in the best possible manner and whenever there are problems while performing it one should remember the God. Very deep thought and utmost wisdom should go into knowing the God. After knowing fully well the ultimate God or the Parbrahma and then worship him.

By worshipping the God in some form we get closer to the inner soul. The Sages, Saints and the Guru are the living examples of the inner soul. They come down on the earth in the form of the bodies for the benefit of us. We worship them and that is why the worship of the form reaches the Parbrahma. The Sages, Saints and the Guru are permanently there in the form of not only the soul but the flame of the universe. It is the purest property. The inner soul and the flame of the universe are the same.

The Gods reside inside this flame of the universe. These things are to be experienced. The innermost core of the entire universe is made up of the pure conscious feeling. This is Lord Vishnu who resides thus in all of us. He is not only the doer but is the one who enjoys the fruits of the karma. All the things that we experience are because of the inner soul, to be more precise the inner soul experiences all the things and we feel that we are experiencing them. The feelings of the entire universe are same but we make differences because of our jaundiced view which is because of the conglomerate. In this inner soul many universes are created and destroyed. It is therefore also called as the supreme commander of the universe.

The inner soul despite having all these powers is still in the orbit of the Maya as it has the properties and even experiences everything which is totally alien to the Parbrahma. One has to go beyond it to know about the pure Brahma. First experience the real self within you then experience the God present in the entire universe. Go even beyond this to experience the Brahma. Once you are enlightened with this transcendental experience your conviction about the temporary and the permanent never wavers. At that stage the knowledge gets transformed into science.

Such a Sadhak who never loses the contact with the Parbrahma completely gets over the conglomerate. He even loses the state of experience which is highly essential to unify with the Parbrahma for there is no experience there. This stage which is devoid of all is the altar of spirituality. First the experience, then the meaning of the experience, then the thing implied by the experience and finally disappearance of all the feelings and the experiences are the steps of Sadhana. Once the final step is reached then nothing remains to be achieved.

END OF THE NINTH SAMAS

THE TENTH SAMAS – NISPRUH VARTANUK (UNBIASED BEHAVIOR)

A wise man’s view is broad. Like the Atman he also remains with everyone in their grief or happiness. The Sage should become totally like the Atman, almost like a replica of it.

He is very popular but he never allows his popularity to impede his work rather he avoids it. He is always in search of people who can do the right things for not only themselves but for the society also. His followers try to know what goes on inside him but fail to find it. He maintains that secrecy for the sake of others as he himself is devoid of any desires. He

never totally opens up with all and sundry. He never allows others to know what he really is. He always follows his inner voice and never behaves contrary to that. The only thing that is obvious about him is his uninterrupted worship of the God.

When he first tells the people something they doubt it but finally he succeeds in convincing the people to work for a particular cause which ends up in a huge amount of work done. He then brings the people on the correct path. He tells them about the virtues and makes it sure that all of them acquire them. He makes groups of like minded people for the sake of a particular cause so that there would be no internal clashes. He keeps the different groups following him apart to avoid conflict. Yet he never differentiates between them. His behavior is totally unbiased towards all, whether they are knowledgeable or not. Looking at his stamina to work ceaselessly the people are awed by him and are prepared to do anything that he asks for. They consider him the Guru thus. His way of life is continuous work without expecting any fruit for himself. He closely observes the people and decides about their abilities for allocating a particular job to them. Because of this prudence on his part all the jobs that he perceives are done within no time. While doing all this he never makes them aware of their shortcomings and also the lack of them in him!

Shree Samarth says that he has done it and then he is telling it. Follow it if you like it and believe it! It is his wish that such a Sage should be able to create many people like him by teaching them all the tricks of this trade of spirituality where there are no expectations except the good of the society. He should then send them to all the corners of the earth for the benefit of the people inhabiting those areas.

END OF THE TENTH SAMAS

END OF THE ELEVENTH DASHAK

THE TWELFTH DASHAK – VIVEKVAIRAGYA (VAIRAGYA WITH WISDOM)

THE FIRST SAMAS – VIMAL LAKSHAN (SIGNS OF PURITY)

Shree Samarth advises that first you should do everything that is needed for leading a successful family life. Then turn your wisdom towards spirituality. You can’t leave one for the other. If you are totally disinterested in the family life then you should remain a bachelor and embrace renunciation. If you leave the family and just follow spirituality you won’t even get anything to eat. Such a fool is incapable of spirituality also.

It is equally foolish to only lead the family life forgetting about the spiritual aspect. The ultimate Lord, the Parbrahma is our real master and if you don’t try to find out what he wants then you meet the same fate that you have to face in real life if you don’t follow your master’s orders. Therefore it is essential to worship the Parbrahma and get to experience it. The one, who experiences Mukti while leading a family life, is a great Yogi indeed. He has that wisdom of what is right and what isn’t. He has the capacity to lead the family life and follow spirituality taking all the due precautions, needed for both.

Therefore Shree Samarth says that one should lead the family life and the spiritual one with utmost precautions otherwise you land up nowhere except the region of grief. Even the smallest of creatures do everything with all the precautions which they can take but man behaves utterly carelessly which is not only tragic but shameful too. One should therefore be wisely prudent and by constant thinking about the surroundings and the consequences of any doing take the right step.

Those who behave like this become happy. Others end up in the realm of grief. The wise and prudent yet very careful are the material for greatness. They themselves are happy and have the capacity to make others happy too. It is too late to act when the things have already gone wrong. If you can't do this by yourself then try to imitate who are capable of doing it. Take the virtues of the virtuous and shed the vices. Another thing which he advises is that you should very subtly and without humiliating others get to know about them in details otherwise you may land up in troubles because of them. Such a man looks like any other but from within; he is extremely wise and knows all the things thoroughly. He knows the worth or the lack of it of everyone and behaves accordingly without harming them. He also knows how much importance is to be given to all and sundry.

END OF THE FIRST SAMAS

THE SECOND SAMAS – PRATYAYNIRUPAN (LEARNING ALL THE TIME)

Shree Samarth requests the disciples who are leading family life to listen to him and understand whatever he is going to say. Our desires and lusts ask for something and our imagination builds mansions in thin air.

We want, good food to eat, fine clothing etc. and also that everything should occur as per our wishes. It is a common experience that most of the times what we want doesn't happen rather something contrary to that does. We see that some are happy whereas others aren't. Those who are unhappy rather than trying to reason out the cause of their unhappiness blame their fate and destiny for that. This is utterly wrong. These people don't do efforts in the correct manner and therefore they fail. This is entirely their fault but they refuse to accept it. They don't know how they are and therefore are unable to predict about how others can be.

One who fails to know what is the public opinion and what the public likes, behaves contrary to their expectations and therefore has to take the people on unnecessarily. Therefore it is essential to get to know the people who come in contact with you and to assess them and their intentions. It is also wrong to think that you are always right and others are always wrong. You should rather set an example for others to follow by your good behavior. You also shouldn't stay at a place where the people don't like you, come what may.

One who behaves as he says becomes an idol for everyone, and then they don't think what is right or wrong when he gives his verdict. Till the people understand what is your real worth you have to forgive them for their wrongdoings. You have to patiently wait till that time and when it arrives the people just almost blindly follow you. As a passing note Shree Samarth adds that it is very difficult indeed to keep everyone happy. You should never forget that you have to face what you do. If you make others happy you in fact increase your happiness and vice a versa. It is up to you to decide what you desire. He now tells us a very important thing which is a dilemma for many a Sadhak. If you are confronted with a vicious person and if you feel that

you are likely to lose your temper you should forget about improving him and immediately stop talking and leave that place at once.

He further adds that most of us judge a person by his outwardly behavior which is wrong. You should be able to gauge what is going on inside his mind and then only you can be a judge of persons failing which you are likely to face difficulties. With most of the people of all the ages you should maintain good relationships remembering that you are going to die one day. If you improve somebody's status you get more in return.

Worship of God, explaining about the greatness of him, right behavior in the society etc. should be done at the appropriate time and place and with the correct people; otherwise all of your good deeds go down the drain. He again stresses upon the right behavior at the right time as a key to happiness.

END OF THE SECOND SAMAS

THE THIRD SAMAS – BHAKTNIRUPAN (ABOUT THE DISCIPLE)

Everyone should think of the life on the earth and the spiritual one. For succeeding in the life on the earth you should have a friend, philosopher and a guide. For spiritual success you must have Guru. By submitting to him unconditionally you should ask the Guru, who is God and who I am. You should continuously think about these two things. You also should think about the commandments which are the basics of the spirituality. When you search and find the purest form of yourself you get the greatest fruit for your efforts on this earth, the Parbrahma.

Except for the Parbrahma everything else is temporary. This universe is full of diversely different things which are the illusions created by Maya. The Parbrahma is beyond them. The real Sadhak examines everything on the basis of his wisdom and vanquishes all that is created by the Maya. He also knows what truth is and what isn't.

All the illusions of Maya are full of the five basic elements which are destructible and hence the whole universe is also destructible. Whatever is seen is going to vanish, whatever is born is going to die, whatever is made is going to be destroyed. On doomsday one element consumes another. Without a human other humans can't be created. Without food the humans can't survive. Without earth the food can't exist. Without water the earth can't exist. Without the light water can't exist. Without wind the light can't exist and without the Atman the wind can't exist, such is the chronology of creation and destruction, both.

There is no trace of the five basic elements, the souls or the original Maya at the state of Parbrahma. When you know that the visible is nonexistent it literally ceases to exist for you. When you try to implore the permanent you are convinced of what the real thing is and what isn't. Once you have full conviction in this your thought about the Atman and the things devoid of it becomes stronger. By continuous thinking your power of thinking is tremendously increased. You can go into the micro thoughts. This empowers you to break the shackles of all that is temporary and reach the only permanent thing. Here it vanishes and you are then finally enlightened with the transcendental experience.

You now must have understood what the ultimate God or the Parbrahma is, now you have to understand what is the real you. For that you have to search the principles inside you. When you find them you realize that everything is the play of your mind. When you learn the art of vanquishing your mind the only thing that remains is the Parbrahma.

The meaning of all the religious scriptures and commandments is, "You are the Parbrahma". You have to unify with it without having any desires. Thence it becomes clear that there is no difference between the Parbrahma and the real you. The apparent difference is created because of your jaundiced view. Once this realization dawns, you acquire the power of totally neglecting all that is falsely implicated in you. Here the knowledge is converted into science, meditation becomes meaningful and all the duality vanishes, the cycle of birth and death is broken all the sins are washed out and you are finally freed of everything.

Then you are not bound to and by anything. You get the Moksha. All the doubts are cleared and the problems run away from you. By following this path many have attained their ultimate goal in the spiritual life and they have also helped others seeking their help to get to the place where they are, the Parbrahma.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – VIVIKVAIRAGYANIRUPAN (ABOUT THE WISDOM AND VAIRAGYA)

Even though one has Vairagya but lacks in wisdom he won't get the ultimate knowledge. Vairagya originates from the many problems of the family life.

One who is fed up of the family life gets freed of all apprehensions, grief and dependence upon others the condition for this being he shouldn't behave like a vicious man without inhibitions. If one possesses wisdom but not the Vairagya or vice a versa then he gets nothing on the basis of any one of the qualities. He is neither successful in family life nor the spiritual one.

The knowledge which doesn't have the base of Vairagya leads to false pride. He is a thief in the garb of a Sage.

Wisdom helps in conquering your mind body intellect conglomerate and Vairagya detaches you from the family life. Such a man is freed from within and from without. He is also free of all the bindings. He becomes a Yogi who does what he preaches. The people are astonished at his lifestyle. On one hand he doesn't have an iota of desires or lust and on the other he is capable of yeoman efforts, endless wisdom and courage beyond imagination.

He always indulges in praising the ultimate God with all his might. His simple talk is so powerful as to change the vicious into virtuous. The whole society starts following him. He, for the people is the God.

Shree Samarth says that the Vairagya should be ultimate, the knowledge should be of your own experience, the worship should be as preached by the Guru and the deeds should be absolutely pious. These are the qualities of the real Sage. Lack of a single aspect as mentioned earlier throw you amongst the ocean of all the other common men. Only the utmost lucky ones are able to combine wisdom and Vairagya. Shree Samarth says that whatever he has told is perfectly understood by the Sages.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – AATMNIVEDAN
(GETTING TO KNOW ABOUT THE ULTIMATE TRUTH)

First the alphabets are formed from which the words are made. Combination of words yields innumerable things which we know. There are many types of prose and poetry. Music also has got different expressions. The voice also has many types. Our voice has got four types. First is the expression of the inner voice, the second is in the form of sound, the third has an added component of rhythm and the fourth is inclusive of words. Om has got three and a half components. The three of them are the origin of all of these. The half component is the original Maya. By mixture of the various principles the eight bodies of the live forms and the various components of the universe are made. The eight faceted Nature is made from the five basic elements and the three properties. In all of these there is the wind which signifies the feelings. When the wind isn't there the sky remains unadulterated. In the same vein when the eight bodies vanish only the Parbrahma remains.

One should think about how the life and the universe is created and destroyed. The Parbrahma which is totally different from all of these can then be experienced. The visible is illusion; the soul inside them is highly mobile whereas the Parbrahma which is beyond these is totally immobile. One who perseveringly thinks about these three levels is able to surpass the first two and unify with the Parbrahma. The feeling that I and all that is related to me are owned by the God is an important step in finding the only truth. One who feels that the doer is the God or the soul and not me falls in the category of crude explanation of the self. This explanation by yourself to you is highly mobile as the soul itself is like that. Unification with the Parbrahma is totally inseparable for the Parbrahma is totally immotile and indivisible. When everything else apart from the Parbrahma is subject to all types of activities only the Parbrahma is the utmost stable one. In all these types of explanations of yourself to you there is no place for the body mind intellect conglomerate. Dissolving body mind intellect conglomerate is the key to explanation of yourself to you. When this is achieved there is very little time remaining for the final transcendental enlightenment.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – SHRUSHTIKRAMNIRUPAN
(ABOUT THE CREATION AND DESTRUCTION OF THE UNIVERSE)

First Shree Samarth describes about the Parbrahma which has been done many a times till now. In this Parbrahma there occurred a momentary thought which manifested as the God with six properties, the half female and the half male God. There are many names for it. The original Maya is full of properties. The three properties originate from it. Then Lord Vishnu was born. He is the most truthful and is having the purest of feelings. He maintains the universe. Then was born the Lord Brahma in whom there is mixture of feelings and the lack of it. He created everything. Lord Mahesh was finally born who has the property of anger because of which he can do all the karmas as well as destroy everything. Then the five basic elements were created. The eight faceted Nature contains these elements.

The illusory movement in the immovable Parbrahma is the sign of the wind. The eight faceted Nature is micro at the beginning. The sky is the soul from which the wind originated. It is either hot or cold. From the cold wind were formed the moon and the cold

stars. From the hot wind were formed the Sun, fire, electricity etc. The light is also of two types which gave rise to water from which was the earth was formed. Then the live forms were born.

The way this universe was formed chronologically it is destroyed in the same order. You should deeply think over this. One that is made up of something vanishes into that thing. The final destruction also occurs in the same manner. The Parbrahma is the only thing that remains unaffected before, during and after these happenings. You should constantly think about this. In this universe innumerable things are created and destructed and therefore it becomes imperative to think of what is real and what isn't.

The soul is prudent and witness to everything but it isn't the pure Parbrahma. You can only know this through the enlightening experience of being a witness to all. Maya manifests itself from creation of the universe to the destruction of it. But this being full of properties it covers the Parbrahma. One who is able to go beyond the properties knows that all this is an illusion but the one who gets entangled in the properties can never understand the real thing. Hence it is important to know what is real and what isn't for getting a glimpse of the Parbrahma.

The body of the entire universe is nothing but the original Maya. Some call it as the Parbrahma which is absolutely wrong. They do it because of lack of wisdom. Such people prove to be useless in all walks of life let alone the spiritual one. You should never forget that minute thinking has no substitute. You should be able to come to a conclusion about the best things including people by wise thinking. You should never be in the company of all and sundry with unproven opinions which will lead to confusion and ultimately chaos in your life.

The Guru wouldn't have been needed if only your experiences could have led to attainment of the Parbrahma. Bookish knowledge falls extremely short of the real knowledge. The right way is to experience it yourself, think about it if it is real or not then try to prove it and after getting the proof get the final stamp from the Guru who will tell you what is hidden between the lines. This is the only way to get to the Parbrahma. If you tread on many paths advised by others apart from your Guru, you are sure to fail miserably in your endeavor.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – VISHAYTYAG (LEAVING THE DESIRES AND LUST)

People don't like to listen to the truth. But without knowing the truth you won't be able to proceed any further in any walk of life. People have many doubts and one of the major one out of them in spirituality is, you criticize the bodily pleasures but it is a daily occurrence that most of those who say this behave to the contrary. They even go to the extent to say that if one decides to bid adieu to all the pleasures and bodily demands then this very body won't survive.

Some people talk something and behave contrary to that. Such unwise men always cut a sorry figure. Now when we are told that we should leave the demands of our body mind intellect conglomerate we find that those who follow spirituality to the core also require food to eat, water to drink etc. Isn't this a contradiction? The disciples request Shree Samarth to remove their confusion on this matter.

You can achieve the desired goal in spirituality only if you discard the desires and lust with a firm background of Vairagya. If you leave your family life after completion of your duties towards it the same can accrue. All those who attained the final goal in spiritualism literally worked very hard indeed for that. To succeed in spiritualism as in any other

walk of life you have to put in your best possible efforts. Those who are unable to do this remain jealous of others or meet their doom in a very bad state.

Those who don't have the real Vairagya, the experience of the self, pure karma and don't indulge in worship may call themselves as the Sadhak but in reality they are no better than any other vicious ones. They never feel that they have wasted their life. On top of it all most of the people most of the times are jealous of others. Such types of people get nothing out of life.

Blessed are those who have Vairagya. Such ones with experience of the self, no desires and lust and those who have sacrificed everything using the innate wisdom as the tool for it are demigods. Lord Mahesh is the ideal as far as Vairagya is concerned. He turned his back upon everything that was offered to him and found happiness in living a life almost akin to that of a beggar.

Those mentioned as demigods are respected very highly by the people and they flock to them. Those without it live a very sad life. Men, who don't become corrupt, don't leave the worship of the God despite having the ultimate knowledge and never indulge in any debate despite knowing everything, are very few in number. Others who heavily outnumber them have many vices outnumbering a very few virtues. The difference lies not only in Vairagya but in hoping for unnecessary things.

You should give your body the bare minimum what it requires. You should never take any credit whatsoever for any karma that you do with the firm knowledge that you are the medium through whom the things are being done and also that the visible is totally untrue.

You should try to be with those who know where to show their valor, the worth of working hard, know what is to be sacrificed by pure philosophical thought, behaves exactly as he speaks and on top of that know the whole chronology of the creation. If you are lucky to spend time with such ones then your spiritual path is made much simpler.

END OF THE SEVENTH SAMAS

THE SEVENTH SAMAS – KALROOPNIRUPAN (ABOUT THE TIME)

The original Maya emanated from the Parbrahma. The pure feeling in the Maya thus formed is the God of the universe. Then the ten faceted Nature expanded. The whole universe as is visible to you was thus formed. When nothing of these is there only the Parbrahma exists. There is nothing like time at the state of Parbrahma. It comes into existence only when the Maya starts building its illusions. Therefore there are only two things which exist, the Parbrahma and the illusory Maya. Time exists only when Maya is in existence otherwise it ceases to exist.

The sky is nothing but the highest expansion. It is an immeasurable breach which is also the time. We measure this breach or delay on the basis of the sunlight, the absence of it or the movement of the sun.

The three properties are exquisitely mixed with each other. They are inseparable. The creation of the entire universe from the beginning till the end is on account of these properties. The three Lords too are no exception to this as far as their origin and end is concerned.

The times are known by the happenings then; say for example all the happenings in the life of a man from his birth to death are known to him and others by the time scale.

When a thing is viewed differently from what it is really, it is because of the lack of knowledge. Most of us do this and therefore we go on a path which takes us down rather than upwards. It takes us from the micro to the macro. Exactly opposite occurs with the really knowledgeable. They go to the root cause of this whole illusion, the original Maya. He knows that everything has originated from here. It is difficult to reach this stage but not impossible as it can be done on the basis of your wisdom. Therefore Shree Samarth advises both the spiritual and those leading a family life to walk on this path.

Those without wisdom lead a life like that of the animals. It is futile to be amongst them. If they start on the path of spirituality, worship the God then they will get to the desired goal. It is important to remember that nothing comes with you after your death except your karmas. Therefore you shouldn't have a desire for the things which are visible. With quiet calm thoughts you should think with wisdom about the most micro thing by which you will get to the God. There is no greater gain than this. While leading the family life there is no harm in doing the necessary karmas, but there shouldn't be an excess of it. By living like this you can achieve bliss. Man is condemned to be dependent where he has to bear many types of apprehensions and grief. In this market of life you should strive for the benefit of the God which becomes your gain. If you do this then you get the value for your life. If you don't then your life is a mere waste.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – YATNASHIKVAN
(ABOUT THE IMPORTANCE OF TRYING HARD)

Shree Samarth tells the story of a man who was very idle on account of which he had to face immense difficulties in life. He was on the verge of ending his life. The disciples asked him, how he should lead his further life.

Shree Samarth says that it is a universal truth that nothing can be done without working for it. To do it well one should be very careful. He should have perseverance. He should leave his idleness forever. All the doubts which arise while working for something should be ruthlessly thrown out.

You should get up early in the morning. First remember the God and then try to remember newer things which you have read regarding the real knowledge. Perform the morning chores. Then worship the God. Afterwards eat some fruits and then start on your job. While doing it you should be able to scrutinize what is good and what is bad in everything including the people. Your dealings should be clear and transparent. Never advise others if you aren't in a position to do so. Be always alert. Never lose your sense of conscience, morals and ethics. While doing all this you should always try to keep everyone around you as happy as possible.

You should most of the times talk about the God. While doing this you should try to make it as entertaining as possible despite trying to get and impart the real knowledge. It should be done in such a way that the audience will automatically be induced to hail the God. All the aspects of spirituality and Sadhana should be included in your talk. Your talk

should be such that the audience should feel that it has taken them beyond the boundaries of the universe. While doing this you shouldn't ever forget to do exactly same as you talk. All this requires a high level of intelligence. It is therefore pertinent that you should try to improve your intellect by all the possible means to such an extent that it should be able to know everything in the universe.

Shree Samarth says that this requires tremendous effort from which you shouldn't shy away.

END OF THE NINTH SAMAS

THE TENTH SAMAS – UTTAMPURUSHNIRUPAN (ABOUT THE VIRTUOUS)

Just as feeding others with the leftover when you have had to the full is no pious deed, not imparting the knowledge which you have to others isn't too. You should first be blissful with the knowledge of the self and then without any expectation make others also happy by sharing that knowledge with them.

First acquire the virtues and then tell others about them. The knowledgeable shouldn't leave the Sadhana. Your whole being should be utilized for the others. The whole approach towards the others should be philanthropic. You should be happy when others are and should share the grief of others. You should forgive the mistakes made by others. Try for the total benefit of others by which most would come to you for help which you should offer readily. You should also be able to read others' mind and behave accordingly.

Talk only when necessary. Answer the queries of all. Never be angry on any count. Work zealously for others. Never mind the abuses of others. Never speak or do anything which would harm others. Whatever best comes your way should be nonchalantly given to others. If you behave in accordance with the goal of your life then many get attracted to you.

Such a man is known all over as the virtuous one. The God is happy with his worship. He should never allow his temper to be lost in any given condition. Those who can influence even the most vicious are really great indeed. For all these things you have to forget the body mind intellect conglomerate and its happiness.

The Bhagwadgeeta says that pride; anger and harsh talk are the signs of lack of knowledge. The virtuous never allow these things to come anywhere near them. Such people should help all those who are needy. Try to convince them to tread the path of worship. They never ask anything from their disciples except the worship of the God.

Shree Samarth says that such a man should lead the masses but sometimes he should listen to them may be just for the sake of it. He should never be too far away from them virtually, though in fact he is. He should try to pull everyone towards the desired goal with a different speed suitable to that individual. All in all he should be a true leader of the masses in the real sense.

END OF THE TENTH SAMAS

END OF THE TWELFTH DASHAK

THE THIRTEENTH DASHAK – NAMROOP (THE OBJECTIVE FACE)

THE FIRST SAMAS – ATMANATMVIVEK (WISDOM OF KNOWING WHAT IS ATMAN & WHAT ISN'T)

The Sadhak should all the time wisely think about what is full of the Atman and what is lacking in it. The realization thus attained should be dissected till the final real thing is obtained which should then be permanently clung to.

There are innumerable live forms in this world. You have to find out the Atman inside them. It sees through the eyes, listens through the ears, tastes through the tongue, smells through the nose, touches and realizes the touch sensation through the skin, speaks through the mouth etc. It is the fastest thing imaginable capable of getting all sorts of things done through the organs.

All the feelings are perceived by it. It is also the cause of the illusions and the implications of them which are borne by it. It also makes you desirous and does the karma through you. It comes into the body and goes out of it. In short all the things done in the universe are on account of it and the body it occupies. One without the other is useless.

The knowledgeable know that the body is temporary whereas the Atman is permanent. The universe originated from it when it was in the genderless form. The whirl emanating from the Parbrahma has two forms. One is the Nature having all the five basic elements and the three properties. The other one is the purest feeling in it. The first one is feminine and the other is masculine in gender.

All the macro (Visible) things are temporary and the micro (Invisible by any means) is the permanent. This should be realized and totally imbibed. With the proper application of wisdom you have to cross all of these and go beyond them. Here you start thinking about the most micro by the utilization of your immensely broadened vision by doing the things aforementioned.

END OF THE FIRST SAMAS

THE SECOND SAMAS – SARASARNIRUPAN (ABOUT THE REAL ABSTRACT AND THE UNREAL ONES)

We should be able to distinguish between what is the real filtered abstract and what isn't by application of our wisdom. Whatever is visible is destructible, whatever comes and goes is obviously the same and therefore they aren't the real thing. The real thing is the one which is permanent. In other words the unreal aren't in any way Atman but when you know what the Atman is, there are great chances that you reach the root cause of everything, the original Maya. You shouldn't stop at that point but go beyond it. Unification with the soul isn't the final aim. The final aim is to shed off that feeling also and go into the real filtered abstract.

The real thing is absolutely still. All the names given to it are signifying the Atman. When all the motile things vanish the knowledge is converted into science. Till there is doubt about what is destructible, you won't be able to attain the real knowledge.

At the state of the Parbrahma there is no place for doubts. It is omnipresent and never changes. Despite all this it can't be experienced by any senses. It requires

the transcendental experience which can only be had after totally going beyond the body mind intellect conglomerate.

When you go beyond the unreal what remains is the only reality, the Parbrahma. The eighth body of the Nature is the original Maya. When you are able to surpass that obstacle you get across a great vacuum. You shouldn't stop at that but get beyond that too, which can be done only with the blessings of the Guru. The Guru then gives you the transcendental experience of the Parbrahma. That should be the aim of the Sadhak.

One who goes beyond imagination and unifies with the Parbrahma is the real Saint. All others are within the orbit of the Maya. They are always in the grasp of the illusions. The Saints know the real thing and hence they become devoid of any properties. When all the elements and the properties vanish the Saints come to know that our form is in fact formless.

END OF THE SECOND SAMAS

THE THIRD SAMAS – UBHARANINIRUPAN (ABOUT THE CREATION)

The seeds of creation of this entire universe were in the omnipresent Parbrahma. In the utmost still Parbrahma a slightly motile wave of imagination arose. This is the original God. Afterwards the original Maya and the eight faceted nature originated. The three properties came soon after. The Om emanated then. Thereafter the five basic elements were created. The soul within everyone is akin to the sky. Wind originates from it and light from the wind. The winds coming from opposite directions lead to friction giving rise to the fire from which the sun is created. The cold wind gives rise to water which in turn forms the earth.

There are endless seeds inside the earth giving rise to the entire plant kingdom. This gives food for the animals and from the food is created the semen giving birth to innumerable generations. Thus all the things were created. The basic need for all the live forms is water without which no one can survive.

Shree Samarth says that you shouldn't blindly accept any opinion or hypothesis without having an experience of it. Blind faith or imagination without any basis is foolish. His intention here is to tell us that we should accept all this after having a first hand experience of it. In the next samas he is going to tell us about the final destruction.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – PRALAYNIRUPAN (ABOUT THE FINAL DESTRUCTION)

There won't be any rains for 100 years. During this period because of the heat of the sun the earth will burn. While it burns all that is inside it will come out and hasten the burning. Everything is thus burnt out. To add to this a terribly high speed wind starts blowing which worsens the fire to such an extent that the moon, the sun and then the rest of the universe is

burnt out. Then horribly torrential rains take over. The whole burnt universe vanishes in the rainwater.

The clouds are enormously big and they shower everything with an unforeseen hailstorm, the hailstones being as big as many a mountain. The wind's speed is so great that these mountains just seem to fly with it. To add to it is the enormous lightening which continues unabated and afterwards there comes blinding darkness which is far darker than the darkest possible imaginable.

There remains only an unimaginable quantity of water engulfing the entire universe. Now comes the turn of fire which evaporates all the water. This immense inferno is then quieted by the most powerful wind imaginable. This wind finally vanishes into the vacuum of the sky. Thus all the five basic elements are destroyed. The soul and the original Maya now forget about themselves as there remains no space for them to occupy. There is thus no space for anything to be created. Everything visible is thus destroyed and what remains is the only truth, the permanent and indestructible Parbrahma.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – KAHANINIRUPAN (THE OFT REPEATED STORY)

Two friends were roaming around the world when one of them started telling a story to entertain themselves (Through this story Shree Samarth tells the events from the creation of the visible till the destruction of them).

There was a couple who loved each other so immensely that they always felt inseparable from each other. After a lot of period they had a son, Lord Vishnu. He was the best on all counts. Lord Vishnu also had a son, Lord Brahma, who had lots of sons and daughters. His eldest son, Lord Mahesh is highly temperamental. Destruction is his other name. During all this the original father was doing nothing, just watching them; the son maintaining all, the grandson creating and the great grandson destroying those committing even the slightest errors.

This family increased in size and attained a big proportion yet everyone was happy. But when the size increased beyond limits the times changed and no one listened to anyone else. Everyone had doubts and reservations about everyone else leading to disturbances in social environment. Families started disintegrating. There was chaos and enmity leading to wars in which a lot of people were killed. Even the elders didn't agree upon anything and couldn't stop the carnage. This went on unabated and led to the destruction of all, nobody survived. Here Shree Samarth ended his story.

Shree Samarth says that this story of the creation and destruction of the universe repeats itself time and again. If you think over it deeply and imbibe the discreet filtrate then you will easily swim across this huge ocean of lack of knowledge and get to your final destination of the real knowledge. Such people not only achieve the greatest thing achievable but also make the world a happier place. You should listen to such people, experience what they say and then imbibe that. You should understand the admixture of various principles of which the universe is made up and then only all your doubts would be resolved. Then you will go beyond the eight bodied soul and the universe. This yields total happiness and bliss. You have to be beyond this chaotic entanglement of the various principles, bodies and soul. This requires perseverant micro analysis which you should be ready to do all the time all the while.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – LAGHUBODH (THE MICRO TEACHING)

By your own experience you should be able to know everything about the five basic elements. Then realize what is temporary and what is permanent by proof. A little experience of anything gives you an idea of the whole form of it.

The earth goes on changing every now and then and the change is also not permanent. In the same vein water dries up, fire is extinguished and the wind stops moving many a times and the sky is nothing but a vacuum. The conclusion thence is that whatever is created from the basic elements never lasts.

The only everlasting thing is the ultimate soul which is formless and difficult to understand hence. For knowing it we should ask the Saints who say that it is indestructible and has no birth and no death. You have the illusory feeling that there is some form in the formless and vice a versa. These have to be separated by the application of wisdom.

The formless is permanent and that with form is temporary. There is an illusion of the unfiltered in the filtered. One has to know this with proof by application of wisdom. All that is made up of the basic elements is because of Maya whereas the soul has nothing to do with Maya and hence is the real thing encompassing the entire universe. To understand this you require micro thinking. Whatever remains unaffected when we try to experience it is the Parbrahma. It has to be brought into the spectrum of our understanding and experience.

When death occurs the wind leaves the body. If you don’t accept it, just stop breathing and see what happens. The wind can’t do anything without the body and vice a versa. This wind or the soul is there in all the living bodies and therefore there is naturally no duality. It has been our creation. If we say that we are the doers then all that we do should have a fruitful ending which rarely occurs and hence we aren’t the doers but the puppets through whom all the things are being done.

When you are not the doer you aren’t the one who enjoys anything accruing out of it. This is realized by very few indeed and thence the importance of those who unify with it which is without properties. We should hail them.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – PRATYAYVIVRAN (ABOUT THE EXPERIENCES)

There is an empty space first and then the things are created in it. The Parbrahma is absolutely still whereas the soul is motile. It is akin to the sky and the wind. Whatever is created is bound to be destroyed and hence whatever is visible is motile and hence meaningless.

Lack of knowledge is like an inflammable thing and the soul is like fire. When they burn both are burnt out. Therefore when the lack of knowledge goes off the soul also meets the same fate, the only difference being, the soul merges with the Parbrahma. By now we know that the Parbrahma is the thing which regulates everything.

The thing which imparts life is the soul. Yet it isn’t the ultimate soul for it is motile and gives rise to the illusory life. At the state of the Parbrahma there is no place for any of the illusions. When you think about these things minutely the universe ceases to exist for you. Then there is very little time left for the soul in your body to completely merge with the Parbrahma.

If the micro meaning emanates from inside then the soul will go to the micro side and the corollary is also true. The soul takes the form of the meaning that you interpret. If you imagine then it would be engulfed by doubts. If you are doubtless then it too becomes the same. It is like a chameleon which changes its colors according to that of the surroundings. Therefore you should find out the best path so that it accompanies you on that.

Whatever you hear or see is readily accepted by your mind. It is up to you to decide what is good or bad. Therefore it is imperative to accumulate the good so that you will automatically be diverted towards the path of finding the God. He has created innumerable types of happiness but because of lack of knowledge we are deprived of them. He himself has said that, leave everything and find me out. We fools don't do just that and do everything else. This is the root cause of our unhappiness. While searching for the God we should be ready to go across the universe and beyond it too. When you get to the God then you have nothing to achieve as he is the ultimate power who can give you anything which can't be attained by any amount of human effort. Shree Samarth says that it is now up to you to decide what to do.

Wisdom is nothing but knowing who the real doer is. Those who discard this are unfortunate, yet they are themselves to be blamed. You should never lose the bond between you and the wisdom which will definitely lead you to the God.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – KARTA NIRUPAN (ABOUT THE REAL DOER)

The disciples ask, "Who created the universe and who is the real doer?" Some of them tried to answer this question themselves. Some said that the God is the doer. Others added that their own God (The one in whom they believed most) is the doer. Some said that the Guru or the original Guru Shree Dattatreya is the doer. Some said that the three Lords are the doers. Some said that the wind and the rains are the doers. Some added that the one without any properties is the doer. Some said it is the Maya, the live form or its destiny is the doer. Some said that efforts or your own characteristics are the doer. Some just said that they know nothing of it. Shree Samarth now tells his version to let the disciples come out of this chaos.

He says that everyone should stop imagining and believe only on the experiences. Whatever is done by the doer is after his coming into existence and not before him. The entire universe including the Gods is made up of the basic elements and therefore the elements can't be created by the Gods. Therefore we have to discard the basic elements to find out the doer as they are by themselves incapable of any karma and need the presence of or prompting of something. When you discard the basic elements what remains is the thing without properties which is devoid of any karma and hence it isn't the doer. The question we are pondering over still remains and the answer of that is if you see from the perspective of the thing without properties, the Parbrahma, the universe is a myth, is illusory, a nonexistent thing and that being so there is no scope for the question who created it and who is the doer.

If we say that the one with the properties is the doer it isn't possible as it has been there before that also. That is the creator of all the visible things is always there before the creation. The one without properties can never be the doer of anything as it is the only one devoid of karmas. Thence it has to be inferred that there is no one who has created this universe. The sole reason for this inference is that this universe is an illusion and isn't true at all.

Hence it is futile to find out who is the doer. Shree Samarth says that you have to experience this to understand it. It can also be understood with the application of wisdom. He has tried to make a very difficult subject easy; otherwise it is impossible to explain it in words.

The disciples ask a further question, “Who experiences the happiness or grief in the body?” This is explained in the next samas.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – ATMAVIVARAN (ABOUT THE SOUL)

As the soul resides inside the body it has to endure grief and worry. The soul lives in conjunction with the body. If the body stops eating the soul can’t survive. If the soul isn’t there the body can’t survive. It is thus futile to try and separate the body and the soul. All the karmas in one’s life are because of the body and the soul. All that happens with one affects the other. Therefore happiness and grief which the body perceives has to be endured by the soul too. The gas which circulates through the blood in our body is accompanied by the soul. (It is noteworthy that during the times of Shree Samarth little was known about the anatomy or physiology!) The soul induces the body to do karmas necessary for its sustenance i.e. drinking, eating, sleeping etc. It also enjoys or suffers as the case may be through the utilization of the sense organs. It is aggrieved if the body is put to stress.

The soul inside the body is the one which experiences everything which the person to whom that body belongs feels. Without it the body is dead. There is nothing of the mind body intellect which is not known to the soul. It drives the body and gets the things done through it.

The wind has the highest motility and is highly micro but the soul is more motile and more micro than the wind. The wind can’t cross say for instance a mountain but the soul can. On the contrary the soul despite being micro is impenetrable. Wind produces sound whereas the soul doesn’t. Whatever you do to your body ultimately goes to the soul. When there is this combination of the body and the soul innumerable things are possible. If you separate them then nothing is possible. If you can combine them towards working with wisdom then nothing is impossible for you.

END OF THE NINTH SAMAS

THE TENTH SAMAS – SHIKVANNIRUPAN (ABOUT PREACHING)

The soul is present in everything conceivable. It also encompasses them to the fullest extent. The liveliness is due to the soul. The soul in the body isn’t the Parbrahma till you have the enlightening experience. Just as you can’t equate the king with his servant the same is the case with the soul and the Parbrahma. But the servant can strive hard and become the king and in the same vein the soul i.e. you can become the Parbrahma provided you are prepared to do everything required for it. Shree Samarth further clarifies that the soul within a Saint and a vicious man is the same but you can’t equate both of them for obvious reasons.

The same soul is inside everyone but it is foolish to think that an idiot is in everyway similar to a wise man. Those who have virtuous thoughts, deeds, have no desires and possess pure intellect are always at a far higher pedestal than others lacking these things. Whatever that is despicable should be avoided and whatever that is best should always be imbibed.

The wise should avoid all that is bad and acquire all that is good, i.e. all the ethical and moral things. He should be able to keep all the people happy. He should also try to bring all on the correct path. He should possess the art of knowing and delivering to the people according to their individual needs.

The key to all this lies in not hurting anyone publicly. Behaving as per the others' needs is another important thing. If you are able to do this then within no time the people will be attracted towards you.

END OF THE TENTH SAMAS

END OF THE THIRTEENTH DASHAK

THE FOURTEENTH DASHAK – AKHANDDHYANNAM (UNINTERRUPTED MEDITATION)

THE FIRST SAMAS – NISPRUH LAKSHANNAM (THE UNBIASED)

Shree Samarth says that his talk is like a very bitter pill but it comes out of his own experiences and it will help you in discarding the vicious inside you. The qualities of the unbiased man, which include, intellect, its proper and tactful use and the wisdom that comes out of it, keep him happy forever. It is difficult to be unbiased and more so in remaining so throughout, therefore think twice before acquiring it and maintaining it. Never be all the time in the company of the people who know you, reject the lust altogether, never look at the females with lust, don't live at one place for a long period, never be in debt of anyone, treat excessive money as poison, never be corrupt in anything imaginable, behave in such a way that nobody can ever blame you, never reveal your true self to all and sundry.

You should wear clean clothes, shouldn't have liking or disliking for any type of food, never stick to your own point only, behave according to the situation, be prepared for strenuous work, never lose patience, Vairagya and courage, keep your knowledge up to date with your wisdom, never forget about the God and his worship, never have any worries, don't feel bad if you are insulted at the same time never succumb to unnecessary pressures, don't get angry if you are purposefully provoked, tread always the pure path, avoid quarrels especially with the vicious and try to discard their company.

You should have total control over your temper. You shouldn't quarrel with anyone even if he tries purposefully to induce you into it. In any circumstance you shouldn't allow your unification with your own self. Never do anything just because someone wants you to do it. You should try to see as many places as possible and not remain confined to one only. Never be in very close proximity with anyone, never take anything from anyone, and never sit with a lot of people. Never be bound by too many rules and regulations pertaining to you and made by you for yourself. That doesn't mean that you should behave without any inhibitions. Don't allow anyone to totally depend upon you. Always do your Sadhana. Come what may never be dependent

upon anyone. Never allow your independence to be encroached upon. Don't expect anything from anyone. Don't allow affluence to affect you and don't go after it. Never allow temporary happiness to gain the upper hand. Never go beyond the confines of ethics and morals. Don't be shy of people. Don't break the traditions by yourselves. While doing Sadhana never bid adieu to your pursuit of real knowledge. Despite of your Vairagya don't shed your necessary karmas. Sadhana and worship of the God should in no case be forgotten. Never argue with anyone. Don't do anything in a fit of anger. Don't try to tell anyone anything that he is not ready to listen. Your talk should never be boring.

Never be distracted by anything. Never think that you are someone very special or great. Never expect to be honored anywhere and everywhere. Never be proud under any given circumstance, be as simple as you can. Never give any uncalled for advice, never ask for any and never tell anyone anything which is beyond his capability. Your Vairagya should be of the highest order and same is true for the pursuit of real knowledge. Never vent your anger on anyone. Never lose your courage. Never be involved in anything; never tell others to do something which you haven't done. Don't ask for anything from your disciples except Sadhana.

Never be arrogant to anyone. Don't remember the so called happiness derived from the sense organs. Don't behave like an animal without inhibitions. Never be ashamed of doing any type of work. Don't go on cloud nine if you get lot of money. Always behave properly. Whatever is not understood by you or is just imagined by you shouldn't be told to anyone. Learn from others without grieving about your lack of knowledge. Be careful every time and in every thing. Have a big heart. Never feel happy in idleness. Never be doubtful about all. Ask for only those things which will be helpful for all. Talk only when necessary and at the correct time and place. Always be thoughtful. Always help others. Never harm anyone. Always remember that you don't have all the knowledge. Never be proud of whatever you know and have. Never try to deceive others. Never argue with anyone.

You should always be selfless. Never assure anything to anyone just for the sake of it. Don't indulge in fixing marriages and in becoming mediator for any dealing. If you have guests and you are invited somewhere don't go along with them. Never sing the praise of God by charging money. Don't go on pilgrimages with others' money. As far as possible, try to avoid any types of rewards or awards. Don't form any sect and become the chief of it. You should try to do everything without your "Me" coming in to it. Make the people pious but with the same condition. You should be a workaholic and never allow idleness to even stand before you. The same is true for the Sadhana. Worship the God with form but from deep within never lose contact with the ultimate one without any form.

Don't sleep too much but don't remain awake for too long. Never be in the crowd for too long but never be in the forest for too long too. Don't care for the body too much but don't neglect it to an extent that it will vanish. Don't be in the company of the bad but choose that of the Saints. Don't behave contrary to traditions but don't follow them blindly. Don't love anyone too much but don't be without love. Never be too doubtful. Never try to do Sadhana which is beyond your reach but do that much which is within the reach. Don't try to experience each and everything but some things have to be experienced. The enlightening experience shouldn't be revealed but keeping mum about that is also wrong.

You have to conquer your mind to an extent that it ceases to exist. But at the same time you have to show the others that you are mindful of things as much as they are. The Parbrahma doesn't come under the spectrum of meditation but this doesn't mean that you should forego meditation. Parbrahma is beyond the mind and the intellect but if you don't apply

your mind and application in being wise you will land into the total darkness of lack of knowledge. You shouldn't have the feeling of "Me" but having no feelings isn't right. You shouldn't say that I am knowledgeable but that doesn't imply that you should remain without knowledge. Parbrahma is beyond any hypothesis based on any imaginative thought but not applying your imagination at the right time is wrong. Seeing the untrue universe is wrong as it hinders the view of the God but if you refuse to see anything then all will be lost. Unnecessary debate is bad but there are times when you have to delve into it to disprove the voicing of wrong thinking.

There should be no differences on the basis of anything in the world but it doesn't mean that there should be intermixing of races. Don't leave your religion but don't be proud of your religion because other religions are as good. You shouldn't be selfish or expectant all the time. Come what may you shouldn't leave your wisdom and happiness. Your reading should be very voracious. You should try to tell the truth and other important things about real knowledge and when the audience raises a query don't quarrel with them or discourage them. Doubts are symptoms of lack of knowledge and you are there to remove the doubts and not laugh them off which will show that you too are groping in the dark of lack of knowledge. Therefore you should never be bored of the audience and their doubts and continue your endeavor of making the people knowledgeable. Those who will completely imbibe this teaching will get permanent bliss and within no time they will become the Siddha.

END OF THE FIRST SAMAS

THE SECOND SAMAS – BHIKSHANIRUPAN (ABOUT GETTING YOUR FOOD)

For getting his food a Brahmin who is working wholeheartedly for the benefit of the society should go to it. The Sadhak who vets his hunger by getting the food from the society is considered to be living without food. He can't be blamed that he has had his food without cost as he works for the betterment of not only himself but for the society at large also. He shouldn't pay any attention to who is giving him the food from the society.

The God approves of this kind of getting your food. All the Saints, Sages, Rishis and Siddha used to get their food in this way. It isn't like asking for food at the cost of your independence. You should always change the places where you go for getting your food. This makes you conversant with those places and the various kinds of people. Such people never find anyone or any place as alien. The whole earth is his. The people giving you food also are amazed by your personality and the things that you are capable of doing. They are also impressed with the way you sing the praises of the God.

With this way of getting your food you acquire new friends, get rid of wrong concepts and become courageous. You are free to pursue your and the society's benefit in the remaining time. This type of fending for you is the highest type of Vairagya. Whenever you ask for food and some people give you a lot you should accept only a very small part of it. He should be content with very meager amounts in all the things. While asking for food your talk should be as soft as possible to everyone irrespective of the fact that whether they are giving a lot or very small amounts or nothing at all. This way you remain happy and keep others happy as well.

END OF THE SECOND SAMAS

THE THIRD SAMAS – KAVITVAKALA NIRUPAN (ABOUT THE ART OF POETRY)

Here Shree Samarth is talking about the poetic works of the Saints when he means poetry. Their poetry is like, a garland of fragrant flowers full of the scent of the real knowledge. Such a garland of poetry should be woven in the inner state of mind and should be submitted at the feet of Lord Ram. These words are nothing but the expression of different forms of the original Om and therefore the poetry of the Saints is aptly fit to garland Lord Ram.

He advises to write poetry for the benefit of the society. It should give a stimulus for worship of God and for Vairagya. The poetry should come from your own experience and not imagination. It is noteworthy that Shree Samarth always gives utmost importance to experience and proof in everything including all the things in spirituality which is what the modern science demands! Such poetry pleases the God and after that whatever you say and write comes through you from the God and hence is indescribably beautiful. Don't write anything that comes to your mind. Don't write anything by reading many books and stealing the relevant material from them. Unless you have been blessed by God extempore poetry has no meaning. Your poetry should not describe lust and other things which would induce everything else but the love for God.

Don't write anything for earning your living. It should not be artificially done. You should never write anything which would offend anyone. It shouldn't be in the form of any debate. It shouldn't be in any haphazard form which disturbs its own rhythm and should be full of similes for better understanding of the reader. Don't repeat anything again and again. It shouldn't break the rules of the poetic science. It should have the relevant art, intellectual imagination, thought, correct words, worship, real knowledge and Vairagya. It shouldn't be for any type of entertainment which would lead to a breach in your contact with the God.

When one who is totally involved in the God all the time and likes that involvement more than anything else starts talking, his talk is nothing but that about the Parbrahma. His whole conglomerate is occupied by the God and therefore he doesn't talk anything except the worship of God. He forgets everything else while singing the praises of the God. He sings the praise of the God with the colors of his love towards him being expressed, he dances while doing it because he loses the conscious feeling that there are others watching. In his eyes the only visible thing is the God. Such a person has no desires and hence his words acquire the importance of scriptures.

Such a poet who has known the futility of everything else but the God is considered as Mukta by the Saints. His words are the most fluent of all and are full of what Atman is and what isn't. Good poetry should be pure, go straight to heart, give due references and should have totally meaningful expressions. It, should please the minds of all and be sweet, should contain stories about the exploits of God, should be easy to understand, should be short, shouldn't be complex in nature, should be soft, musical yet wondrous, colossal and created according to the set rules. It should also contain good thoughts, all the art forms, many types of information regarding God and spirituality, similes, stories, basic scriptures, hypotheses and theorems, intellectual information in many fields, clarification of doubts on the basis of the religious fundamentals and books. It also should contain the discussions about the elements and the

properties, Sadhana and the path to be followed for that and description of pilgrimages. It should induce empathy, should make you shameful of the life that you lead by selfishness on account of the mind body intellect conglomerate, and should be capable of increasing your knowledge to the extent of knowing what the Atman is. By the content of which God himself appears before you, you get metamorphosed into a person with all the virtuous properties. It gives you the ultimate bliss, the illusions disappear, duality is vanquished, all the bindings loosen and finally disappear and it is praised by the Saints. This type of poetry gives you the enlightening experience of the Parbrahma.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – KEERTAN LAKSHAN (SINGING THE PRAISES OF GOD)

While singing the praises of the God it should be done in the softest possible way with all the technical correctness. No attention should be paid to any quarrels or to the vicious and there should be no change in your thought process because of the true or untrue nature of others. Don't tell the secrets of others, rather tell about their virtues, don't ever get tired while singing the praise of God. There shouldn't be any pride in doing all this. Your singing should be very natural and not artificially decorated.

Call the God by many of his names, describe him by using adjectives for many of his forms and describe his amusing and astonishing exploits. Never speak anything which you may have to repent afterwards or anything which would injure the peoples' feelings. Don't deceive anyone even if he has deceived you. Never do sycophancy. Get the blessings of the God by continuously taking his name.

Don't talk continuously and that too highly irrelevant and boring. Don't show your knowledge in front of people who won't understand it. Don't talk without a focused mind. Your every moment should be purposeful and not seem shabby. Your behavior should be cultured, bound by civilized rules and appearance neat and tidy. You should have humility. Your singing of the praise of the God should be accompanied by the relevant musical instruments so that the sweetness of it should increase manifold and by which the audience will be spellbound.

When a very faithful worshipper is singing the praise of the God Shree Samarth advises that if he introduces some element of drama into it then it not only creates more interest in the minds of the audience but the praise also becomes praiseworthy. The audience having liked the praise comes again and again to listen to it. People singing the praise of the God in this manner are very popular and are called everywhere for presentation of his art. They have the capacity to induce nostalgia amongst the audience. They can also in between tell the audience about how to think about what the real thing is and what isn't.

There is a mixture of the true and false everywhere in the universe. Once you realize what are the truths then all the friction in life vanishes. The false vanishes by itself. You should have the capacity to always keep your sight focused on the Parbrahma. Look at the soul which sees through your eyes. By getting over the mind body intellect conglomerate try to concentrate on the Parbrahma by treading on the micro spiritual path. One who can pacify the soul

within; which is liable to be disturbed every now and then, and also pacify the others is hailed by all.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – HARIKATHA LAKSHAN (SINGING THE STORY OF GOD)

Shree Samarth says that he will tell how to tell or sing the story/stories of God so that he will be pleased and will bless you. Those men who have thus been blessed are full of Vairagya, highly knowledgeable, loving worshipper and are like a sweet fruit of the sugarcane or the most fragrant scent of gold. He has all types of knowledge of all the arts and other things as well, has the real knowledge and yet is totally devoid of any pride.

He doesn't hate anyone, isn't jealous, can impress people and Saints and at the same time is liked by the God. Those who are atheists aren't obviously in the good books of anyone who believe in God and hence these people stay away from them. They never allow the debate over the duality of formless Parbrahma or the God with form to come to the fore while praising the God in front of an audience although their own conviction is in the Parbrahma as they know that if it is allowed to interfere then everyone will be confused and they themselves would lose both. They praise the God with form with doubtless faith and boundless love. Their praise has inherent empathy and is full of the deeds of the God with form and his fame.

If you praise the God like this it becomes very sweet indeed so that the audience also overflows with the love for the God. The key to this is not to mix the formless with that with form and never fault anyone on any account. While doing this you should be full of humility, without any doubts and fully devote and submit yourself to the God. Don't praise some other God while you are telling the story of another one. In front of, Saints praise the lack of duality; only worshippers without the God with form make them aware of the futility of desires in life and praise Vairagya. You should never bring any eroticism even in the miniscule quantities in your story. Even the mention of the beauty of the females is enough to divert the attention of the Sadhak who goes away from the God thus. Shree Samarth immediately gives solace by telling that even if the Sadhak can unify with the God though momentarily that is the first step towards the final unification. His love for the God thence increases manifolds. He then remains unaware of the surroundings and his story then flows with the blessings of the God which is why it is so much liked by the audience. A good story teller of the God is highly intelligent and knows how to philosophically correctly put across his hypothesis so that the real meaning will be conveyed to the audience who can effortlessly digest it. He has all sorts of arts but over and above them all he has worship of God so deeply ingrained in him that it becomes a part of him. He thus is constantly tuned with the God and knows nothing else but the God. Shree Samarth says that any art without God in it is trash which in fact can take you away from the God.

While singing the stories of God if you get engrossed in your singing and the different aspects of it then you may lose the sight of God. The important thing is to control your mind and make it concentrate on the God all the time seemingly without any effort. If you fail in it and allow yourself to be dictated by the niceties of the art form then again you will be distanced from the God. He is blessed who praises the God with the God and nothing else in his mind.

The God is his who likes to listen to and to tell the stories of God. He leaves everything and runs to the place where the storytelling about the God is going on. He does everything needed there even to the extent of cleaning that place with broom if the need be. He leaves no stone unturned to see to it that the storytelling about the God goes on without any obstacles. He just simply believes the God and chanting his name and nothing else!

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – CHATURYA LAKSHAN (ABOUT ASTUTENESS)

We can't change our bodily characteristics as we are born with them and beauty is a thing which can't be acquired hence Shree Samarth says that we should go after acquisition of other characteristics which can be acquired through study and hard work.

You can't change the things in you with which you are born but you can definitely change yourself from within for acquisition of many virtues. You like to be honored but that will come only after others know your qualities and are impressed with them. For it to happen you have to be very clever and astute in the good sense of these words.

Those who tread on the correct path are successful and are held in high esteem. There is no use putting on veils which would do for only a short while for the simple reason that your foolishness can be unveiled at any time. Therefore it is imperative that you cultivate the feelings within you and put them to good use for acquisition of knowledge. Wealth will come along. Those who don't try and don't learn to work are always in troubled waters.

One has to repay in the very manner one behaves with others. You will have to face lot of troubles if you are in the habit of troubling others. Your behavior should be justifiable and not unjust. Do things which are liked by most and don't do anything disliked by others. It is dependent on you whether others will like you or not. The wise know this. Happiness begets happiness; friendship begets friendship, whereas goodness can be lost within a fraction of a moment.

Each of us know that we will have to listen to others in the same tone in which we talk to them yet if we decide to talk arrogantly then it is nothing but lack of wisdom. Wisdom decorates the inner self whereas clothes decorate the outer one. It is up to us to decide what to decorate. But your decision will affect the people or rather you only in the sense that people are impressed permanently by wisdom and only temporarily by the clothing. They know that only the wise can be of any help to them. You can help others only if you are wise and astute, decoration of the body notwithstanding. For helping others you have to sustain hardships physically as well as mentally. Only then the people realize your worth.

If you are able to remove the obstacles in the path of the people's progress then the people will naturally follow you which is pleasing for you as well as for the people. For understanding this and putting it into practice wisdom and astuteness are basic essentials. This is the foundation of understanding the fundamentals of life. The more you work the more you get is the simple rule. Nothing can be achieved with idleness but with some work progress can be made. If you can't understand this then unfortunately it has to be said that you aren't wise. By making friends you can do your work faster whereas by creating enemies you defeat your own purpose.

Shree Samarth says that by being wise and astute you will be known to many, you will be loved by many and then you can improve them by your knowledge and wisdom. This way you do the God's work as it increases the faith of the people in you who is nothing but the servant of God. The people will automatically start worshipping the God when they see that there own messiah worships him.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – YUGADHARMA NIRUPAN (ABOUT THE TIME RELATED RELIGION)

There are many ways of leading the life but the main one is forming a family and leading its life. Most of the people are satisfied with it. Even the Gods, Rishis, Yogis and Saints are born in this type of life. After being born they go out for their Sadhana but after getting to what they have desired for they come back to stay in some family and spread their message from there only.

Leading a family life is the best way to spend this life but following the religion and kindness towards all the living should be an inherent part of it. All the karmas should be done as per the religious scriptures very regularly and intensely followed. To cap it all if there is simultaneous following of the path of worship then it becomes really the best one. The one who follows this does all the possible types of good work without any inhibitions and yet never forgets the God and in fact despite having everything considers only the God as the only reality and therefore the ultimate and the mightiest one is the real man suitable to lead the family life.

He works for the God with all his might and has Vairagya as an inherent quality leaves the family life after a while because his quest for the knowledge of the Parbrahma isn't quenched by any other thing and hence the Saints too permit only his type of people to leave the family life. The Vairagya of these people is from within and they are the ultimately lucky ones to have it in this manner. Unlucky are those who have unquenched desires and lusts. There are examples of great kings who have left everything behind for their quest of God. Such people are the Gods of the Yogis. They have a wisdom which has emanated from their own experiences. Only they can introduce spirituality in the lives of the common men. They have the enlightening experience of the self and others get happiness just by having a glimpse of them. They metamorphose the lives of innumerable others yet while doing this they are constantly gazed to the Parbrahma. People feel that such a man is not paying any attention to anything related to him but from within he is very cautious and watchful indeed the reason of which Shree Samarth cites is the fact that his mind is completely occupied by the God.

Such a man is always in unification with the Parbrahma or when he is with the people he is most of the times engaged in preaching or listening. He literally lives the real knowledge. You get to know such a man only if you are very lucky indeed. The knowledge which is not experienced is just imagination. It has no value in spirituality. The chief important thing in spirituality is your own experience. If one leaves the family in quest of the knowledge and treads on a wrong path and thence has no experience of the real self defeats all the purpose of life. He is neither in the family nor in spirituality. He hangs by a slender thread, precariously placed all the

time throughout the life and merely wastes it. Shree Samarth as always gives utmost importance to your own experience without which spirituality is meaningless.

There is a vast difference between a person who leaves the family life but continues to follow the desires and lusts and that one who leaves everything in quest of knowledge and follows the correct path. The first one struggles for the whole of his life and people either don't pay any attention or have disrespect for him whereas the second one acquires the knowledge and is continuously attended by the people and is highly respected by them. These people benefit the society immensely even when they are doing their Sadhana for they always think of the good for everyone. They behave according to what they preach. They always care for what others like and provide them with that and know what others are undergoing and always help them overcome their difficulties. Shree Samarth says that you have to find these people with application of a lot of wisdom as they are very few.

Then for the rest of the Samas Shree Samarth elaborates about the plight of the Brahmins for which he holds them responsible. He says that despite having the right to the knowledge of the Parbrahma the Brahmins have declined from their status and their behavior is highly deplorable and despicable to say the least. They have started worshipping the Gods of some other obscure religions when they can't follow their own religion which is in no way inferior to others and which preaches the way of attaining the ultimate bliss. There is no thought going into their actions and he predicts that in the times to come (The times in which we are living) these same Brahmins are going to be responsible for disturbance of communal harmony by their ill thoughts and deeds.

In today's world anyone is becoming Guru which is very shameful indeed as these so called Gurus are just utterly selfish people and nothing else. How they can be equated with the selflessness of the real Guru is beyond anyone's comprehension. Such type of people and especially so the Brahmins who don't deserve what they get spoil the good deeds done by the virtuous. Shree Samarth here blames the Brahmins themselves for the plight they are in and curses them for their shameless and thoughtless behavior. By living such lives the Brahmins aren't able to perform well either in the family or the spiritual life and lose everything on both the fronts. Shree Samarth has elaborated on the ill natured behavior of the Brahmins and has finally stopped by saying that probably it was our fate that they have and are doing the things that they are.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – AKHAND DHYAN NIRUPAN (ABOUT UNINTERRUPTED MEDITATION)

Shree Samarth asks the Brahmins to behave for their own benefit and behave like wise men at that. He asks us to worship the God with the whole body mind intellect conglomerate in a very pure and pious state. He asks us to recognize the real God and then go into an uninterrupted meditation to achieve unification with him. He is Atman and all the things by him are Atman. This leads to the wisdom of knowing what Atman is and what isn't. The Atman is highly prudent, is a witness to everything, takes care of the body and makes it realize varied things by the use of the inherent feeling.

The Atman resides in all the bodies and gets done the karmas through the various organs. The feelings inside the bodies of all the living are the same and therefore you shouldn't hurt the feelings of anyone by which you can love all and all will love you. This feeling inside all is nothing but the God. The Atman despite being one seems to be fragmented in all by virtue of the difference in the mind body intellect conglomerate of the so called different ones. Yet on minute observation and examination you find it to be one beyond the conglomerate. All the living creatures are driven by this feeling which accompanies everyone from birth to death. One should try to win over the Atman of the universe which is in the form of this feeling to have all with you. This can be done by keeping all happy, tending to their demands, social or physical, turning a blind eye and deaf ears to the vicious, by staying with people for a time according to their needs and leaving them if the need be for their own benefit. All this requires tremendous wisdom indeed. Atman is one and only but seems to be different on account of the many bodies it resides in.

This Atman has to be seen by remaining a witness to its being all the time. The one with unflinching faith in the Atman knows the all pervading and all conquering God. The way we see others' eyes through our eyes we should see the soul within others through our own soul. Without it nothing can work. Everything works on account of its supreme power. We become wise because of it. All that we do while awake and all that happens in the dreams is because of it.

The way to meditate for it is to remember the God all the times. This is the real key to meditation but most forget this simple way and try to do it with a lot of efforts which unfortunately go waste. The meditation thus tried is interrupted by many obstacles. Trying to meditate for the God with forms mostly yields a bizarre experience wherein you see many unnecessary things. The other thing to be remembered is whether we are meditating for the God or for his abodes. The Atman is the God and its abode is the body. Now it is up to us to decide where to keep our faith in, in the God or in the body. It is imperative to recognize the God and to prey him thence.

The meditation should have a firm base of faith in the real self. All other meditations aren't of any use as they don't yield the enlightening experience of the self and are thus based on assumptions rather than any proof. Assumptions give rise to more and more imagination and are detrimental to real meditation. Meditating for something with properties is bound to yield nothing but a sense of dejection. Here you have to assume that the God is present in some or the other form which gives rise to many inherent incongruities not to mention of the many more types of grief it can accrue due to its bodily form.

When such incongruent thoughts come to the mind, it loses the power of rationality and you see things you don't wish to see thereby depriving you of the benefits of meditation. While meditating you can't describe what you see as it is beyond description. You can only have full faith in it. Faith is an entity which you can have fully or you are devoid of it. You can't be forced to have faith in something you don't believe in. In this state of mind you are bound to undergo much turmoil at the cost of meditation. The quality of meditation is dependent upon the state of mind and it decides what benefits you can accrue out of it. Meditation undisturbed by anything save anything is the real meditation.

The mind of the Sadhak should be totally concentrated on the final aim. Bifurcated meditation accrues out of bifurcated mind. The outcome of meditation should be unification of the one doing meditation and the final aim of the meditation. You won't get anything fruitful if you forget this and do anything in the name of meditation. You don't have to do anything while meditating. It is as simple as that but we are in the habit of complicating the things rather

than simplifying and we accept only the complicated as the best and hence while meditating also we try to achieve something which proves our undoing. Everything should be allowed to disperse and dissolve into nothingness during and after meditation which then yields the real experience which is the basis of wisdom and by its application you can get over the Maya.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – SHASHWAT NIRUPAN (ABOUT THE PERMANENT)

The mind body intellect conglomerate isn't the Atman which is singular and is the one doing all that has happened, is happening and is going to happen. The Vedas tell that you are the Atman. This is experienced by the application of wisdom. This also requires the knowledge of what is Atman and what isn't. To understand the universe you have to know what is real and what isn't. What is permanent and what is temporary. This ongoing thought process has a sweetness of its own. The universe made up of the five basic elements is the reason behind its final work, the mind body intellect.

The earth was formed from the water and dissolves into the water. Water was formed from the light which absorbs the water and finally destroys it. The light was formed from the wind which abates it. The wind is formed from the sky into which it vanishes. Then the Maya with the properties and the original Maya vanish into the Parbrahma. At this point there is nothing which is visible and the only thing which remains is the omnipresent and all pervading Parbrahma. The Parbrahma is never destroyed. You have to leave aside Maya to understand the only permanent thing, the Parbrahma.

The Atman is the real God. Through the God with form/s formless can be reached. When you get the knowledge of the formless you get to know the science on the whole. The Parbrahma which is beyond any human imagination is the purest form. It is devoid of the dirt of the Maya. At its place the visible comes and goes as an apparent thing and hence is untrue. This has to be understood under the guidance of the Guru with the application of knowledge. There is lack of knowledge, knowledge and a feeling of having knowledge which in fact isn't there which is known as contrary to knowledge or contradictory knowledge. When all three vanish the science appears. The contradictory knowledge is illusory and emanates from the lack of knowledge. The contradictory knowledge first disappears and lack of knowledge remains. The knowledge dissolves the lack of it. This real knowledge also vanishes giving birth to the science which remains in permanence.

By critically testing all the experiences we realize that the only true experience is that of the Parbrahma and the essence of all the experiences is nothing but the Parbrahma. The Parbrahma has to be seen with the vision of knowledge and then you have to unify with it. This is the knowledge of yourself and letting your being to know it. The Parbrahma is permanently beyond visible and illusions. It is omnipresent and endless and there is nothing in this universe which can be equated to it. It is the stillest thing in the universe. At dooms time everything that is created is destroyed but the Parbrahma isn't destroyed as it isn't created. This can't be understood by those who are under the influence of Maya and its creations.

One who lives under the influence of the visible is unable to understand the religious theorems and thence the Atman. You have to vanquish the visible to have

any chance of approaching the Parbrahma. The one who recognizes the real God has little difficulty in unifying with it. You shouldn't be under the influence of the temporary Maya is the essence.

The Parbrahma is beyond the Maya. Wise know that the Maya is temporary and the Parbrahma is the only permanent thing through their hard earned wisdom. Therefore they leave aside all that is created by the Maya. They believe only in their own experiences to decipher the truth. Then only they get to the only permanent thing, the Parbrahma.

END OF THE NINTH SAMAS

THE TENTH SAMAS – MAYANIRUPAN (ABOUT THE MAYA)

Maya is visible and therefore destructible. The Parbrahma is invisible and hence indestructible. Maya seems to be true but is totally untruthful. It is like fancies of imagination which never come true. It is like a dream which vanishes after awakening. It is like many forms seen in the sky which disappear every now and then. It is like an actor enacting different roles which aren't the actor by any means. Shree Samarth gives many similes here to signify that in everyday practice we experience that what seems isn't what really is. For example someone's name is King but in reality he is a pauper. Maya is like this.

If you mix the shadow with the darkness it is needless to say that you won't see anything. The Maya is no different. A thing has a definite form but because of the influence of some other things it seems to be different which is an illusion. Maya is like this. The universe is full of the Parbrahma but seems visible on account of the Maya.

THE END OF THE TENTH SAMAS

END OF THE FOURTEENTH DASHAK

THE FIFTEENTH DASHAK – ATMADASHAK (ABOUT THE ATMAN)

THE FIRST SAMAS – CHATURYA LAKSHAN (BEING ASTUTE)

The God resides in the body. With him is the mind. To win over a person one has to win his mind and do things according to the wishes of his mind. The mind knows what it wants and it doesn't. Some get things without asking for or without striving for whereas the others have to put yeoman efforts for even small things. By trying to know what others want you indirectly get closer to their mind. This requires application of wisdom. No misunderstanding should be allowed to interfere in this matter.

It is difficult to befriend others without knowing what they want. There is no other way to do this than to know others' mind by the application of wisdom. Using witchcraft for this purpose is not only despicable but is highly immoral too. In the same vein those who do good work end up being liked by all and those who indulge in vicious deeds are hated by one and all. A fool always thinks that he is very wise but it is only his thinking. People know who are clever and astute.

Those who become the universal mind get everything materially and spiritually. This requires intelligence which is a gift of the God. Most of the people are fond of the things they like whether done by themselves or by others. People like some things and live by imagining with the pride that they have them. It is foolish to be proud of things which are imaginary. If at all you should be proud of something then it should be the truth but in fact you shouldn't be proud of that too. All that is just is permanent and all that is unjust is temporary. Whatever a man does without thinking or by thinking in a wrong way is totally futile.

The true leaders can control the masses. You should make friends with them so that others will respect you too as they do the true leaders. These are the astute people and others as well, as the other astute ones like them. If you make friends with the astute others will start liking you. Make others like you taking advantage of the fact that they like you.

Outwardly you should seem like any other man but from within you should be full of all the knowledge. Take care of all the people. The really knowledgeable never stays at a place for long therefore whatever time he gets at a place should be utilized for the uplift of the people. All these are the signs of the astute people.

END OF THE FIRST SAMAS

THE SECOND SAMAS – NISPRUH VYAP
(THE WORK OF ONE WHO DOES IT WITHOUT ANY EXPECTATION)

There are innumerable types of persons in this world who behave differently according to their mindset. Even the behavior of a single person is not the same at different times. This has led to chaos in all the fields. The result is that the real knowledge has become a rare entity. Only those who do all the pious deeds stand any chance of getting the real knowledge. Such a man is astute, intelligent and is liked by all. He has many faceted knowledge by which he is able to solve many a problem. He has the ability to uplift the people. People become addicted to his preaching. He guides the people on the correct path. His talk removes all the doubts in the peoples' minds. Whatever he talks comes from his own experiences and hence the people are very much impressed with him.

He prefers solitude most of the times and hence when people go to find him they fail to do so. Even his attire is like a very common man. He is never seen in his work. He keeps his part secret. He never gets entangled in the worldly matters. Although he wants to remain aloof he is always thinking about the others and their uplift. He prepares a group of wise people who would do all the good things he desires.

These groups then multiply in numbers and all of them listen to him. Thus he is able to spread the message of spirituality to all of them. All of his followers thus start worshipping and listening and practicing what he preaches so that most of them can get on to the path of Moksha. This is the only way of making your family life worthwhile thus says Shree Samarth.

END OF THE SECOND SAMAS

THE THIRD SAMAS – SHRESHTHA ANTARATMA NIRUPAN

(ABOUT THE GREATES SOUL)

The admixture of the five basic elements is evident in everything visible in the entire universe. The root cause of it is the original Maya. The greatest soul is prudent witness to all this. This is akin to the king and his army. The king is the greatest soul and all that is visible is the army. The king has the power of material whereas the ultimate soul has the power of the feeling on account of which it becomes prudent and a witness to all both of which are temporary as they remain till the visible remains. Those are the great people who know that they are the soul and not the body. They are known as the reincarnations of the God. The spectrum of the feeling decides the greatness of the man. Those who constantly go on increasing their sphere of work and thence the work and also endure the pain and suffering that inherently accompanies are favored by the luck.

The human life is the same even today but the fools don't understand it and needless to say that the wise do. The real greatness lies in the wisdom which a common man fails to understand. The common man's knowledge and perception is dependent upon imagination and therefore he refuses to accept it and on top of it the population of the common men is highest. Therefore it is futile to attempt to tell this. Most of the people are jealous of others' success and therefore you should not be involved in anyone beyond a certain extent. It is a common habit of all to boast about everything which they even don't know. It is unfortunate that people expect to be respected just because they were born earlier than others. This is an unwise habit. Respect can never stem out of just chronological age, it has to be earned by your virtues. Shree Samarth advises that though this is the case it is always wise not to insult the elders and the elders also should know the fact and accept whatever worth they are of. The gist of telling all this is that the only elder one is the Atman and he is the eldest who has had the enlightening experience of it. This requires ultimate wisdom, the lack of which leads to wastage of your life. Those who are devoid of wisdom live a futile life. People abhor them. Such people should try to acquire wisdom by any means, the best one is to read from the scholarly books. This requires yeoman efforts but the fruits one reaps are sweetest. A wise man has access to everything in this world. Those who don't do this face all sorts of problems. They work hard but without any gains and are insulted by the people.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – SHASHWATBRAHMANIRUPAN

(ABOUT THE PERMANENT PARBRAHMA)

The plants which arise from the earth finally are either burnt or are used for other purposes through which they ultimately merge into the earth. Earth yields the food which we eat and which goes to the earth only as the excreta. The living matter also merges with the earth after its death. The earth supports all, creates all and then everything goes back to the mother earth. Whatever is created, maintained for some time and then undergoes destruction finally

merges with the earth. Anything which has any form is created and supported by the earth and when the time comes it has to end in the earth itself.

You have to understand this by application of wisdom. The root cause of creation and destruction is found here. Just as the ways in which all the things on the earth are made up of earth and merge with her, the entire universe also comes out of the original Maya and finally merges with her. Earth was formed when some part of water on it completely and finally vanished. When the earth is burnt by fire on dooms day it is again occupied by the water. This water is formed from the light which is responsible for the evaporation of the same water. The light in the form of fire originates from the wind which extinguishes it. The wind emanates from the sky and then merges into it. You should think about the creation and destruction of the universe in this manner. The thing created from the other merges with the creator. The five basic elements are also destroyed like this. The only permanent thing left after this final destruction is the Parbrahma. Till you know it you are bound to undergo the cycle of birth and death in any living form.

Immovable emanates from the movable and vice a versa. It is pertinently important to know the origin of the utterly immovable. Considering the visible to be true is hypothesis, not believing in the visible is the theorem and beyond all this is the Parbrahma. You have to get this knowledge by experience and by deep insight and thought completely imbibe it. Even a knowledgeable is liable to forget this and revolve in the illusion of the Maya.

When the Maya completely vanishes nothing remains which should be thoughtfully understood by the astute. At this precise time you get the enlightening experience. No word can reach there and this is the science and can be known only by self experience. Shree Samarth gives utmost importance to self experience and says that those who believe in others and depend upon imagination lead themselves to their own destruction and therefore the Sadhak should always pursue and strive for the experience of his own and not believe in anything except what is preached by the Guru.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – CHANCHAL LAKSHAN (ABOUT THE HIGHLY MOTILE OR THE INSTABLE)

Under the guidance of the Nature with its power and the Male counterpart of it with its feelings the three properties work. The three properties and the five basic elements constitute the eight faceted Nature which has a form and yet is in the formless Parbrahma but it is highly micro and motile or instable. On one hand there is immovable Parbrahma at the highest pedestal and on the other there is highly macro, motile visible universe at the lowest possible point. The Parbrahma isn't expressible whereas the universe is. This contradiction is like that between the cat and the serpent. The expressible pulls the inexpressible in the sphere of visibility and the inexpressible drives the expressible into wilderness. The Parbrahma being the ultimate in stability doesn't come into this picture anywhere anytime. The micro and motile or instable eight faceted Nature plays this game of creation and destruction of the universe.

The king of the universe is the Parbrahma. The original man is the Atman, his son is the virtuous Vishnu, grandson is the materialistic Brahma and the great grandson is the vicious Mahesh. Vicious implies lack of knowledge which veils the real knowledge. The materialistic force covers the virtuosity by which man goes after the organic pleasures and forgets the God. All this implies that the son kills the father and there occurs a free for all chaos wherein the Parbrahma is lost and the man thus can't get to it.

The God in the temple is hidden but if you worship him it reaches him. In the same way Atman is there in every single body but being hidden it isn't visible. It can't be worshipped but if you worship the body (Fully knowing that you aren't the body but the Atman) then it reaches that also. People have imagined that the Nature is the female gender where as the opposite is the male one. If you deeply think over it and have the real experience then you realize that the real thing is the original one where there is no question whatsoever of any gender at all, all this confusion is because of the imagination. When you talk of the genders you see the illusory men and women but as has been said earlier when experienced with a lot of thought going into it you find nothing of this sort.

We don't know who is the real me and if we try to search it then we fail to understand it. We get lost in the infinity of the subject matter and the complexity of its intricacies. We are the Atman which is alone. It acquired many forms and in those forms it hid itself. Thus it became multiplied innumerably but finally it was fed up with this multiplicity and therefore he is detached from everything despite being inside everything. Despite this it has this awe inspiring art of not being subject to any change although the manifestations are forever constantly in a state of flux and change. On top of this it is the life in and of everything.

Whatever was to happen has already happened but some so called thinkers imagine differently about it. They also think many things about the origin of the universe but all these are only imaginations and not the reality. The real thing is beyond the human imagination. Some apply a little thought to it but fail to understand the secret or some who have some glimpse of it fail to explain it. The only way to understand it is the enlightening experience of the self. You have got to know who the originator of all the principles is. When you know that you will automatically realize that it is you and you are the omnipresent. This requires ultimate introspection whereas those who are motivated outwardly never ever realize this. The Sadhak should make his mind micro and mix it with that of the others which leads to it being becoming the ultimate macro unifying it with the universe. Without this the mind can never unify with the Parbrahma. If you keep all happy then others will help you otherwise everyone neglects you.

Keeping your attention constantly on the Parbrahma is very difficult but you must try it consistently. If you get someone like you doing the same then you become very happy obviously. When you can merge your mind with that of the others you get more chances of getting to the Parbrahma, you can breakdown the instability, your "Me" vanishes, the imaginations go off and the differences fall out. After this you get to see the Parbrahma and thence you always see it around you all the time, not with your vision but with the vision given to you by the Guru which is the vision of the real knowledge.

The instable runs continuously in all types of bodies but the Parbrahma remains utterly stable. The instable is highly limited and absolutely temporary. It can't

explain anything. It can't even explain itself let alone the highly stable Parbrahma. Human mind is also instable but it also fails to understand the instability around it, forget about the Parbrahma. The human mind being single faceted and limited it can't understand the multifaceted and unlimited Parbrahma. Lack of the knowledge of what is real and what is not leads to total darkness.

The body of the universe is the original Maya. The five basic elements originated from it. The greatest principle is the purest feeling or the flame of the universe or the Atman. This is invisible whereas the visible counterpart of it is the biggest thing. The combination of both is the God. This is required for the worship and Sadhana. But when the life dissolves into the ultimate the real knowledge is gained whence the worship and the Sadhana end. Thus all these end at the point of the greatest principle. Karma, worship and real knowledge are the three parts of the Vedas. The Vedas fall short of the real knowledge. When one has the enlightening experience of the Parbrahma the real knowledge is transformed into science which is beyond the Vedas.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – CHATURYA VIVARAN (EXPLAINING THE WISDOM)

First the ink was invented with the help of which lot of books were written through which knowledge in many fields was disseminated. Because of the ink you can describe the good and the bad things. You have to understand the importance of the writing and the written material for dissemination and assimilation of the knowledge.

Writing and reading can make a wise out of a fool and also help him tread on the path of spiritualism. The society accepts those things which are acceptable to most but that may not be true all the time in case of the wise. Most in the society believe in astrology and destiny but the wise don't. They know that you are the maker of your destiny. If you listen to others and behave accordingly then you believe in hypotheses which most of the times are contrary to reality. The wise listen to all but accept only those things which are good according to his experience and reject those which are bad in his experience.

Don't say no to anyone but decide for yourself what is good and bad for you. Sometimes even a ridiculously foolish man may give the right advice. The thing is, by just listening to others and not offending them you benefit by their friendship rather than having enmity. If you have prejudice then you are sure to create more enemies than friends. For the same reason there is no point in raising debatable issues. Make friends with most, at times take a back seat and at times turn others upside down but with the use of your wisdom never allow others to know what is going on in your mind.

Always try to be good to others and see to it that they are benefited. Never do any harm to anyone. Simultaneously try to teach them the same things and turn them on

the correct path. There is no point in tit for tat type of behavior which leads to quarrels and nothing else. You should set an example by tolerating the unbearable problems. If somebody abuses you don't retaliate by which there is a chance that the person abusing you would repent. Talk as the occasion demands but don't take any credit for that. Try to be humility personified. Watch this world and people very carefully to avoid vices and to acquire virtues. Befriend the wise and the astute. Be careful about everything and don't go anywhere without knowing what goes on there.

Try to have knowledge of many subjects which when delivered to others creates a feeling of fulfillment amongst them. The best way to make the people knowledgeable is to write as many books preaching the correct path. Give whatever everyone wants by which people start respecting you. Such a man who is versatile yet ready to give away anything is almost worshipped as a God by all who provides everything to them.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – ADHORDHWANIRUPAN

(ABOUT THE UP AND DOWN)

The original Maya which resides in the Parbrahma in the most micro form with motility beyond imagination is responsible for the changes in the universe. It is made up of feeling. The first motive in the Parbrahma is in the form of feeling and that is the original Maya. The God is found here. Nature and the male, the Shiva and the power or the half male half female dance God are some of the names for it but their origin is the universal flame. When the first motive surfaced, instability came into existence which wasn't there in the most stable. This was brought about by the wind. It also brings in the three properties and the five basic elements which are there right from the birth of the instability.

For explaining this he gives a simile of the trees whose leaves, flowers and fruits are creation of the roots and are dependent upon the roots. The tree of the original Maya goes on expanding ceaselessly, many changes occur in that and it assumes a shape beyond imagination. Some fruits fall off and new fruits are formed. This cycle goes on endlessly. After a while the tree shrinks and finally dries out and vanishes into the earth. But immediately some other tree takes its place. This cycle also goes on and on. If you go to the roots and destroy them then there will be no growth of the tree at all. This is akin to destruction of your mind body intellect conglomerate for preventing the Maya to envelope you and get to the Parbrahma. Shree Samarth also makes it very simple through this example that the entire universe ultimately vanishes into the original Maya. A common man is born, dies and continues in the same cycle. But the knowledgeable is freed of this cycle.

The knowledgeable has no birth and hence no death but for acquisition of this knowledge he has to do tremendous Sadhana. In fact the knowledge is there in everyone but they don't know it because they don't do the requisite Sadhana. It is not visible but everyone does everything in the light of the real knowledge without being aware of it.

Without the presence of this knowledge (The Atman) in you, you will be dead. The Atman inside you is inside the entire universe. Here the audience says that if this is true then why can't we understand what is going on in others' mind or even the sensation in one organ can't be experienced by the other organs?

Shree Samarth answers the queries. All the plants live on water yet there is a difference between their branches, leaves etc. Whichever part we severe gets dried and not the others. In the same manner the body is divided in different parts and the sensation of one part isn't experienced by the other. Many bodies are there and they also can't understand the mind plays of the other bodies. Yet there is no difference at the state of the Atman from the perspective of the feeling. The feeling of pain or any other sensations is the same for all the bodies and their various parts. It seems that the Atman in every body is different but this is so because of the difference in the mindset inside the bodies.

Some people know it by seeing or hearing and the wise know it by testing the inner self. They do it secretly so as not to harm the feelings of anyone. This way the wise comes to know about everything. It is a simple rule that people believe others only after knowing what is going on in their mind. It is a common occurrence that the memory is very short term in nature. That being the case we tend to forget most of the things.

This cycle of instability revolves in more instable ways. It doesn't differentiate between the prince and the pauper. Memory is God, amnesia is devil and the mixture of them is the human being. You have to apply thought and wisdom to understand the underlying meaning of that. You should be able to understand the others' soul through your own. It is like looking into the mirror.

You have to become micro to understand the micro and then imbibe it. Understand others' thoughts by applying your thought. Understand the others' mind and feelings by being involved in them and later on by dissolving your mind and feelings in them. This way you can know the thoughts, feelings, desires etc. of others by becoming micro. While remembering when you suddenly forget it signifies the duality. The conviction that I am the real thing is remembrance which is omnipresent. The feeling that I am the body is forgetting which absence of everything is.

The humans go on learning but at the same time go on forgetting what they had learnt in the past. It is like light ahead but darkness behind. There is a strange mixture of knowledge and the lack of it in them. One always gets the feeling that he knows but when the time comes he can't reproduce it, he understands but can't put that into practice. He can talk of many things but can't perform when the time comes. All these are the outcome of this strange mixture. He has to completely drive away the forgetfulness for his further progress.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – SOOKSHMAJEEVNIRUPAN

(ABOUT THE LIVE MICRO FORMS)

There are many live forms in the universe which are smaller than even the dust particles. Their life too is short lived. There are so many types of these. They can't be seen by the eyes. Though very small they have their own limited knowledge. Their pleasures are also limited.

We can see the small arthropods which are innumerable in number. The Atman is inside all of these live forms. The birds, the reptiles and the fishes range from small to very big in size. These creatures have distinctive colors, forms and modes of movements. The body of some of them is very fragile whereas that of others is very hard. All these creatures and their characters are created by the God or the Atman.

There are so many differences between the appearance and the habits of the living yet there is only one Atman residing inside them. The differences are highly amusing. You have to see them and then gain as much knowledge as possible but most of us are self centered and so are most of the times oblivious to the surroundings.

There is water outside the earth and therefore life also which is not known to us. Inside the earth also there are different types of material and water wherein many forms, living and nonliving stay. Suffice it to say that there is life everywhere except within the fire. The work of God is awe inspiring and the Maya is no less in comparison. Combination of the both leads to the innumerable differences in forms, objects and characters. Maya has done all this which is absolutely bewildering. You have to try and understand it. Except for the Atman all else in the universe lacks knowledge and hence is untrue. There are some organisms which stay inside our body and most of us are unaware of that. That being the case how is it possible that most of us would know about the life beyond the earth? The gist of this is that the work of God is awesome and is beyond the perception of the human intellect. Still if we know very little about it we proudly boast of it even with the knowledge that we are short lived creatures and rather than boasting about anything we should always be trying to think about how the God must have gone about it.

This body takes birth from a place which is the most unclean part of the body. It is maintained in an environment which is full of debris of God knows what. Yet we are proud of our body. The body is despicable, short lived and is constantly under some stress or strain. The body and material richness both are liable to vanish within no time. Even during the presence of both most individuals are unhappy. Rather than being happy about such a body and the surroundings you should wisely come out of the mind, body intellect conglomerate and search for the God, otherwise you are doomed.

END OF EIGHTH SAMAS

THE NINTH SAMAS – PINDOTPATTINIRUPAN (ABOUT THE ORIGIN OF LIFE)

All the living forms grow on account of water. The body of man is composed of the three properties, the five basic elements and the Atman. But if you go to the root cause of it then you will find that water constitutes it. The plants are also no exception. While the fertilization occurs the ovum and the sperm unify and are helped in this and are also maintained by the blood of the mother. The essential component of the blood is water. The fetus thus formed is also maintained on the water not only during its formation but development also. Then it grows further.

After the complete development of the fetus it comes out and the neonate starts crying. As the body starts growing vices also creep in. Day in and day out the body continues to grow and so does the thinking. There is a seed in the human mind body intellect conglomerate just as it is there in the fruit. If the seed is in the proper land and gets requisite water then it grows that much more.

In the seed the roots and the branches are together but after the seed sprouts the roots grow under the earth while the branches grow above. Then the branches fan out into leaves, flowers and fruits. If you go retrospectively you find that the oldest are the roots and the stem or the body mind intellect conglomerate and the earth. Older than them are the water which is younger than fire which is younger than wind and finally the oldest one is the Atman.

Therefore in the chronological order also the Atman is the oldest and the greatest. Those who don't know this lack everything. The tragedy is that people forget about the Atman despite the fact that it is inside them, nobody is thirsty for his soothing glimpse even, and nobody has the desire to know who really the Atman is. Most of us are born, live for the sake of it and then die. You have to literally metamorphose yourself to know and unify with the Atman. Such a man outwardly does everything but deep within he never loses his contact with the Atman. Despite doing his daily karmas he never loses the state of meditation and even then there is no difference in his demeanor.

You are highly astonished just to see what the Atman has created. One who is enlightened by the Atman within is the luckiest of all. He should be in unification with the Atman all the while. For such a man nothing is impossible. The Atman is omnipresent in the universe and therefore you should see him in everything and worship him with utmost faith to its satisfaction. The real Sadhana is loving the universe and all that is there in it. Never harm anyone and always consider everyone as yours. The play of the Atman is not visible to anyone except the Atman itself therefore you have to go as close to the Atman as possible to visualize it. Without knowing, then you go on unifying with it. Shree Samarth says that this is his type of Sadhana which can't be understood by any thought. This type of Sadhana takes the Sadhak beyond the original Maya where the Parbrahma is.

Everything survives and all karmas are done due to the power of the Atman. With the blessings of the Atman Sadhaks are helped on their way and some of these few gain the knowledge. The original intuition for all the karmas is because of the Atman. That being the truth you should take and do only those which are good for you. Know your limitations and accept only those things which are within them.

In the path of karma you invite the God and then bid him adieu till you are in the sphere of duality. Once the feeling of duality goes there is neither invitation nor any separation. From instability you enter the field of stability. Vedanta is the realization of the religious sciences, the theorem is the unification with the Guru and the final fact is the enlightenment of the real self, the last won being of utmost importance. Get beyond the five basic elements and concentrate on the real gist, “You are the Parbrahma” all the while all the time.

END OF THE NINTH SAMAS

THE TENTH SAMAS – SIDDHANTNIRUPAN (ABOUT THE HYPOTHESIS)

All the happenings take place in the space or the sky and there itself they vanish. In the same way many types of instabilities occur in the totally stable but finally they merge into it. These happenings and the instabilities are highly temporary. During darkness the sky seems to be totally black while with the sunrise it seems to be yellow. In winter and the summer the sky seems to be cold and dry respectively. But these are only illusions and the sky never changes.

A pure feeling is the best thing. If you look from that perspective then you realize that the sky is also an illusion. You also get to know the vast expanse of the five basic elements and also that the Atman is the biggest of them all. After this experience you feel everything whether visible or invisible. This of course requires constant thinking in the right direction i.e. that shown by the Guru. The next step is the meeting of you and your own self. This meeting is forever, where the knowledge is transformed into science, all the principles vanish and unification with the Parbrahma occurs. The Sadhak experiences the stability hidden behind the instability and at this stage the duality ends. The ultimate God, the Parbrahma and the Sadhak become one. In this uniquely abstract experience there is no place or space or time or any dimension of any kind at all.

At this state the knowledge or the lack of it along with their illusions and the implications of them also vanish. What remains is totally empty yet blissful mind. Till this state the live form was in the whirls of instability; coming out of it is the prime sign of shedding off all the distractions. Now that it has come out of the cycle of instability it is ready for unification with the Parbrahma. The Guru is the unending store of spiritual power. He in fact can indeed create such powers himself. The Sadhak has to utilize these powers of the Guru for the unification with the Parbrahma. The Guru is ever ready to empower the disciple but the Sadhak should be prepared in all aspects to be thus blessed. The Guru knows which path is suitable for a particular Sadhak which in itself is a great power for the simple reason that there are so many aspirants with as many pitfalls. Yet the Guru goes on enlightening the right yet darkened path for all of his Sadhaks making their journey towards the real thing easier. He sort of enlivens the Atman within the Sadhak. Now it is the job of the Sadhak to take advantage of the Guru’s blessings and follow the path shown by the Guru to reach the ultimate destination. Unfortunately the Guru is ever ready but most of the Sadhaks aren’t and thus fall way short of that destination. It is really very difficult indeed to grasp and imbibe the powers so easily given away by the Guru. It has to be that way otherwise everyone would have been a Saint. The Sadhak should remember that till instability

remains the illusions of the visible will also remain. Once the instability goes the illusions too vanish.

Only the Sanyasi and the one blessed by the God or the Guru have the right to think about the greatest of the religious scriptures. The real Sanyasi is that one who leaves all the six types of vices. The true great thinkers can be considered Sanyasi if they are able to do this. There is no doubt that all the Sadhana that you do will be of help for you in the long run. Once the owner of this universe is mighty pleased with you only a fool will imagine about anything else.

When the invisible Parbrahma occupies you with your knowledge not only does the mind body intellect conglomerate but the soul within also vacate their places for the Parbrahma. The curtain separating your union with the Parbrahma and the state wherein you are without it is definitely thin but is the most difficult barrier of duality to cross, and once you cross that you stay for ever on the other side of it. In fact this duality is the creation of the mind which makes a mess of everything inside you. The gist then is total control over the mind makes you prepared for the ultimate gain where everything else disappears including all that is happening around you.

The Parbrahma is totally complete but invisible. It is beyond any words or imagination. It can't be perceived by the mind or the intellect. All this has to be understood by constantly and very deeply thinking about it. Then once you realize that you have understood it you come to know the futility of that also! The subject of the enlightening experience of the self is really highly intriguing. The greatest religious scripture i.e. "You are it, the Parbrahma" when fully understood by you, you start to be in constant touch with the Parbrahma, your mind always then finds solace in your real form. After this state is attained the meditating mind also vanishes. Here the Sadhak (not bodily but in other aspects) and the soul which is witness to his Sadhana both disappear. This is the purest state of your being. There is nothing here which can be comprehended by any of your senses. This is the Parbrahma which is the only permanent thing with which you have now unified. This can only be done only if you relentlessly go on searching for it through your Sadhana and the most important thing, the blessings of the Guru without which this is well nigh impossible.

In the state of lack of knowledge you see the nightmare of the visible which vanishes after the Sun of the knowledge rises. You instantaneously know that all that you were viewing was utterly untrue. What is more important is the fact that you will never fall in the trap of the visible any longer. When the real knowledge dawns your body continues living according to its destiny. Now your body ceases to have any importance. It may go or stay but your unification with the Parbrahma is eternal and permanent. You are devoid of lust, desires and organic pleasures. Your mind by deep thinking over what is Atman and what isn't concentrates singularly upon the Parbrahma and nothing else; a state which you have to maintain all the time all the while. If you allow it to divert even a little bit then you are liable to be caught into the trap of instability. If you are able to concentrate your mind thus, you are certain to unify with the Parbrahma and then neither the instability nor the visible are able to distract you. If your faith in the ultimate is truest and purest you will find that the Maya and its so called creations are akin to a magician's jugglery and nothing else.

First you realize that the entire visible universe is untrue a feeling which turns into conviction when the thought process matures. With this all your fears are abolished forever and you are finally freed in all the aspects. The Sadhana which takes you to this state is a debt on you and has to be repaid by popularizing the worship in the entire world. All the spiritual sciences preach that once you attain the final real knowledge you are totally independent and there remains nothing for you to be done. Yet Shree Samarth and the other Marathi Saints stress upon the fact that even the greatest among the knowledgeable should be of benefit to the entire society and the humanity. Others might say this in passing but throughout Shree Samarth's literary works you will find that he says it repeatedly and literally passes it on as an order very vehemently indeed. This is one of the important differences between other Saints and Shree Samarth.

END OF THE TENTH SAMAS

END OF THE FIFTEENTH DASHAK

THE SIXTEENTH DASHAK–SAPTATINWAY

(THE POSTERITY OF THE SUN)

THE FIRST SAMAS – VALMIKI STAVANNIRUPAN (PRAISING VALMIKI)

Valmiki was one of the greatest Rishis. He turned everything into a pure one. He wrote the Ramayana which was to happen in the future. This is an unforeseen happening which no one had done earlier and no one has been able to do it thence. We are very surprised if someone tells what is to happen in the future and his predictions come right. Just think about the fact that Lord Ram was not even born, there wasn't any basis in the religious books or sciences to predict it yet he told every bit of the story of Lord Ram. Such was the power of Valmiki Rishi. We can't fathom his poetic power.

There have been many poets but Valmiki Rishi is incomparable. In his life before he started the Jap of the Lord Ram's name he had done many vicious deeds. But because of his incessant Jap of the Lord Ram's name all that vanished and he became the most pious and the purest. The forest where Valmiki did this also became a revered place and many trees and vegetations on the verge of death in that forest came to life once again because of him.

By birth Valmiki was Valha the fisherman and a dacoit also. He killed many for earning his livelihood. Despite this background after his Herculean Sadhana he was worshipped by the Pundits and the Rishis as well. One who has repentance and very truthfully accepts the implications of his vicious deeds is freed from all his evils. His worship almost reached up to destroying his own body. This resulted into a sort of his metamorphosed reincarnation. He sat down for his Sadhana and remained in that position for God knows how many years. The period

was so long that he disappeared under the mountain of dust which completely encapsulated him. This mountain of dust where ants and other arthropods live is called as Valmik in Sanskrit and thus his name. We are left dumbfounded by the magnitude of his worship. No one till then and no one after him have been able to match his worship.

He is the greatest amongst all the worshippers and the poets. His talk was absolutely straightforward and was full of conviction. He is the crown of the faithful. He is the role model for all the worshippers of Lord Ram. Just by remembering his Sadhana all the Sadhaks are motivated for theirs. I revere him and prostrate before him for all that he was which my words fall short of describing. If he hadn't sung the Ramayana we would never have had an access to the story of Lord Ram. Because of this Himalayan deed many of the worshippers of Lord Ram have been eternally blessed. Shree Samarth says that he is the servant of all such worshippers of Lord Ram.

END OF THE FIRST SAMAS

THE SECOND SAMAS – SURYASTAVAN NIRUPAN (PRAISING THE SUN)

All the happenings in the world are dependent upon the Sun. All the karmas go on according to the rising or the setting of the Sun. Nothing would be possible on this earth without the Sun.

The Sun is essential not only for the physical happenings but also for the other things as well. Without the rays of Sun nothing is possible. The eyes of all the living represent the Sun. Without the Sun all will be blind. All the powers have their origin in the Sun. If your intellect becomes cold then you will be rendered incapable of acquiring any knowledge. The warmth needed for the survival of the mammals will go if the Sun is not there and they will die very soon.

All this goes to show that without the presence of the Sun nothing can happen in this world. The Sun is older than the Gods, the power of the world and the original male gender of the world. Whatever has happened began with the Sun as a witness and vanished under its view.

The moon came into existence much later. Sun is the eye of the world. Sun moves around in the universe for the benefit of us. Without the Sun there is darkness of all the sorts and types. The Sun is unparalleled in every aspect.

The Sun is for all. He is the ancestor of the Lord Ram. One can't describe it in totality. Without the Sun Lord Ram wouldn't have been there. I bow before this supreme power. If you submit before the Sun all of your vices would vanish and your powers of imagination would increase beyond any bounds.

END OF THE SECOND SAMAS

THE THIRD SAMAS – PRUTHVISTAVAN NIRUPAN (PRAISING THE EARTH)

Any words used to praise the earth would fall short for describing it. All the live forms live because of her including the avian. All the bodies are made of the prime principle of the earth. People burn on it, dig it, plough it and put the waste on it just to name a few. After the death of any live form it goes back to mother earth.

All the good or the bad are supported by the earth. There are innumerable elements including the costly ones on the earth. You go anywhere but basically you are on the earth. Even if you go into the space you have to come back to the earth. You travel in any direction for as long as you want but you would be on the earth only. For all the great mountains and the rivers the basis is the earth. The great mass of the water on the earth doesn't move away because of the gravitational power of the earth.

The wind on the earth also is held in place by the gravitation. The earth has many mines, islands, continents, lands lush green or barren, plant types etc. There is nothing comparable to the earth in the entire universe. This earth is really the seed of many a things which can't be described to the fullest. The Atman has made this impossible dream of his possible and only he can do it. Whatever said and done by anyone howsoever big ultimately happens on this earth and then finally meets its end on the earth itself. For anyone with any powers it is impossible to remain detached from the earth. There is no chance that something like this earth would be existing in the universe. We are left awestruck when we see the earth in its entirety.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – AAPNIRUPAN (ABOUT THE WATER)

The root cause of life is water. All the live forms depend upon it for their life. The water on the earth is composed of the great oceans, the rivers, the lakes etc. There are wells also and other many sources of water inside the earth.

It isn't possible to completely describe all the sources of water on the earth. The water at some places is cold while at others it is hot. There are cold and hot streams as well. In the Hindu religion water of some places is traditionally known to be sacred. All the bodies are made of water. In fact the earth itself has been made out of water. There is nothing in this world in which water can't be found.

You require water for almost everything so much so that living is impossible without water. One doesn't know how much water is hidden inside the earth.

The origin of the earth is water which in turn originates from fire which emanates from the wind. Wind is the greatest one if looked at from this angle. Greater than that is the soul within you and the greatest of all is the ultimate, the Parbrahma.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – AGNINIRUPAN (ABOUT THE FIRE)

The fire is the father in-law of Lord Ram. He himself told the Lord that Seeta (Wife of Lord Ram) is most pious and purest. The fire is omnipresent. Through the fire the Gods get their food reverently submitted by the worshippers. The Sadhana of the Rishis is made fruitful by the fire. It abolishes the darkness, cold and the diseases. It sustains all the live forms without discriminating between anyone without which all will be dead at once.

The happenings in the universe are on account of the fire. It evaporated the water to form the earth. It enlightens the entire universe. The acid in the stomach which not only digests the food but is responsible for the hunger also is nothing but a form of fire. The food too gets its taste due to the fire. It is common knowledge that the greater fire power you have greater are the chances of your winning a battle. All the juices in the world are made possible due to the fire. During the nighttime fire helps us in the absence of the Sun.

Fire is present everywhere and can be produced readily by friction. Man is helped by the fire while he is alive and after his death the same fire turns him into ashes. There is nothing in this world which can't be reduced to mere ashes by the fire. On doomsday the fire engulfs everything to an extent that nothing remains. The eight facets of the Nature are occupied by the fire. Fire has been described as the most pious thing in the Hindu religion.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – VAYUSTAVAN (PRAISING THE WIND)

The wind is responsible for the behavior of the live forms. The respiratory process is totally dependent upon the wind. The metabolism is made possible by the wind. All the movements, expansion, resistance and contraction are brought about by the wind. It is responsible for the body being alive. It was the first element to appear in the universe. Then it occupied all the bodies of all the live forms whenever they were formed.

The powers of the Atman are with the wind which works everywhere through the wind. We all know very well what the wind and that too a forceful wind can do. All the basic elements have been able to congruously mix together due to the power of the wind. Everything is held together by the wind and it is the basis of everything.

Hanuman is (Shree Samarth was the reincarnation of Hanuman) the son of the wind having all his powers. He was the greatest of the worshippers of Lord Ram. Immediately after being born Hanuman jumped to swallow the Sun an attempt which was thwarted by the Gods by throwing their most powerful weapon at him which could have led to his death. At that time his father the wind held at ransom the life of all the live forms including those of the Gods. The Gods, utterly scared started singing the praise of the wind to release everyone's life which the wind did after getting the assurance that his son won't be harmed. Such is the power of the wind.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – MAHADBHOOTNIRUPAN

(ABOUT THE GREATEST OF THEM ALL)

The origin of the wind is the Atman. It is the most motile of them all. It comes and goes but is never seen nor is stable anytime. Even the Vedas or the Mother Shruti can't comprehend it. The first intuition in the Parbrahma is the sign of the Atman. It is nothing but the God of this universe and the origin of the three properties.

The five basic elements originated from the three properties which then expressed themselves in different forms. Out of the five basic elements sky is a special one. Greater than that is the Lord Vishnu. The real meaning of this should be understood by experience. You have to find out the basic principle which occupies everything to realize what Atman is. The Atman is the most motile thing without which nothing happens but it is not visible to the so called visibility. You have to acquire that different vision to see it.

The Atman occupies the micro as well as the macrocosm. Without it nothing can be there. The forms containing the five basic elements and the three properties are made visible by the Atman. It is responsible for all the things right from the beginning till the end. The Parbrahma is beyond the realm of the Atman. Atman experiences the happiness or the grief as it is connected directly with the body. You have to find it out with the application of wisdom.

All that you experience through your senses is because of the Atman. All the functions of the body are carried out by the Atman. The mind is totally under control of the Atman. All the knowledge you acquire is through the Atman. Different types of opinions, differences, debates, decisions and many such other things are done by the Atman. The basic principle of the entire universe is the Atman. It expanded into many forms and gave some meaning to it. One who understands this play of the Atman understands everything.

It is really astonishing that despite the Atman being one it expanded into innumerable forms. The macro body is based on the lustful micro one which decides the gender of the living form. This intricate thing is done by the Atman. The male female relationship thus has its origin in the micro form which manifests in the macro one. These two being inseparable at the level of the Atman it is but natural that there have to be some feminine characteristics in the male and vice a versa which has been proved by the modern science too. From the formation of the microcosm we should try to understand that of the macro one. There you will find the origin of this basic duality in the Maya which when turned aside you get to the Parbrahma.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – ATMARAMNIRUPAN (ABOUT THE ATMAN)

Before beginning to discuss about the subject Shree Samarth hails the Ganesha through whose power the intuition emanates. This leads the people to worship and praise the Atman. Through your intelligence you get the indirect knowledge about the Atman but by the

intuition you get to know the Atman directly. He also hails the Goddess of speech who enlightens the mind and unveils the secrets of all the knowledge.

Shree Samarth says that of all the names used for the Jap the name of Lord Ram is the best. Even Lord Mahesh was benefited by doing the Jap of the name of Lord Ram. Shree Samarth has given great importance to the Jap. The Jap of the name of the Ram or other Lords, Risihis, Sages and Saints and the expression of the forms of them are two sides of the same coin. As the vision of the Sadhak goes on becoming more and more micro his Jap too follows the same path and finally both of them become as big as to engulf the entire universe. Finally the Jap and the Parbrahma become inseparable. Then he again mentions that the only one Atman is everywhere and is responsible for the activities in the universe.

Without the Atman nothing is possible. Without it everything will be dead and still. The really knowledgeable knows the powers of the Atman and therefore keeps his vision glued to the Atman all around him. He knows that it is the only thing full of knowledge. He also knows that the Atman doesn't differentiate between the pauper and the King.

The Atman can't be experienced by the organs nor can it be perceived by the mind. It can't be seen by any external appliances. Despite this the organs, the mind and all the external things are controlled by the Atman. The Atman is thus singular but seems to be multiple because of the multiplicity of the bodies and the things. Thus all the duality is due to the Atman but by itself it isn't a part of it. The duality is due to the Maya which veils the real Atman. It is very difficult indeed to get to know everything about the Atman by yourself and therefore the need of the Guru who is capable of not only simplifying this complicated matter but in fact is able to enlighten you with the realization of it.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – NANA UPASANANIRUPAN (ABOUT THE WORSHIPS)

There are many types of people in the world and so are the ways of worship. They worship the God in whom they have faith. They also believe that they are worshipping the abstract or the God without any properties by worshipping him. The disciples ask Shree Samarth whether this is true and what his opinion about this is.

Shree Samarth says that it is but natural to worship the God in whom one has faith. What they presume while doing this isn't their mistake for the simple reason that by abstract they imply one having all the powers. The problem lies somewhere else. One has to find out the original thing from which everything has come. Only few think about this. Those who think and know it require immense piety and a different vision altogether. Everyone isn't endowed with it. This doesn't mean that one shouldn't try for it. Rather if you rigorously seek it, it will sometime unveil itself if you have the blessings of the Guru.

The disciples now ask about the formless and the one with the form. Shree Samarth says that anything which changes on account of instability and temporariness is the one with the form whereas the one which isn't subject to any change is the formless and without

properties. To understand this you have think about what is Atman and what isn't. If you minutely look deep inside you by concentrating your intellect you will realize that the one with the form is utterly untrue. Whatever remains even after the doomsday is the only permanent thing without any form whereas the rest all is under the influence of the Maya. Maya is such an intricate creator that it creates this visible universe; fills it with innumerable things and then goes on changing them incessantly. Its intricacies can be understood only through consistent Sadhana with the blessings of the Guru. This endows you with the supreme power and hence is the best type of worship.

END OF THE NINTH SAMAS

THE TENTH SAMAS – GUNBHOOTNIRUPAN

(ABOUT THE PROPERTIES AND ELEMENTS)

The whole universe goes on because of the basic elements. The basic elements also encompass the three basic properties. In this visible universe everything is an admixture of these elements and the properties.

From the Atman originated the wind, the fire, the water and the earth chronologically in that order. The elements are complementary to each other or display exactly opposite properties as the occasion demands so that this play goes on uninterrupted. Life originated in this scenario because of the fine balance maintained by the elements and the properties. The God is responsible for maintaining this fine balance and we can see that in simple things such as the seasons which consistently repeat for the benefit of the life in its entirety. He intentionally created this cycle of the day and night for the sustenance of life.

The God also made the elements to appear chronologically so that the cycle won't be disturbed. He paid attention to every minute detail while creating this entire universe. That is the reason why we see so much of diversity without which nothing would have survived. You just have to think deeply to understand these intricacies which then become obvious.

That God is nothing but the Atman. Keeping this in mind you should perform your Sadhana accordingly. Then you would come to know that the Atman holds the key to all the elements, the properties and their interplays.

The feeling that the Atman is within you gives you a great assurance. Without this feeling you live in constant fear and even simple things become difficult to you. If the supreme power is not with you then you can be victimized by even the weakest. At least for this reason you should try to align yourself with that supreme power by your worship and Sadhana. Shree Samarth says that continuous worship, Sadhana and study are the keys to success in spirituality. He advises us to have complete faith in what he is telling us.

END OF THE TENTH SAMAS

END OF THE SIXTEENTH DASHAK

THE SEVENTEENTH DASHAK – PRAKRUTI PURUSH

(THE ORIGINAL MALE AND THE FEMALE)

THE FIRST SAMAS – DEVBALATKAR (IMPOSING ON THE GOD)

The Parbrahma is utterly stable. The instability which emanates from it is the Atman. It is second to the Parbrahma and none else. He is the owner of this world and hence is called the God of everything. All the visible originated from him.

The original Maya is known by many names. The one, who wholly understands the play of the Maya and is prudent, knows the Atman, the purest of the pure principle; is the real Siddha. He sees the Atman in everything which in fact is there in everything but we can't see that and the Siddha can see it because he has acquired the correct vision.

The Atman gives you the satisfaction that you feel is yours through your organs. When the Atman is itself dissatisfied with a particular body it leaves it rendering it dead. This secret of the Atman or the God is known only to the God and the really knowledgeable. Here Shree Samarth has very simply yet beautifully said that as the Atman or the God resides in all the bodies, temples are nothing but your bodies!

The creator of this temporary universe who maintains it too is the Atman who is the king of all the temporariness, it isn't a subject of the organs or the senses but is still the master of them all. Once you turn yourself towards the Atman you automatically turn your back to the differences and vice a versa with the obvious consequences of happiness and grief respectively. Although the Atman is the biggest thing in the universe it is the smallest one too. On top of that it is highly instable. This is definitely difficult to comprehend but becomes easy only with the blessings of the Guru. He preaches and takes you on the path of deciding what is permanent and what isn't which enables you not only to lead your family life successfully but also the spiritual one. A thoughtful disciple gains a lot from the Guru within a very short time. Such a disciple always thinks and studies what he is thinking about. He also induces others to follow the same path. It is like a brave swimmer not allowing others to drown.

He discovers the micro and the macrocosm completely and thus gets the self enlightening experience readily. He literally lives the Vedas and the religious scriptures. It takes a lot of luck to have the companionship of such people. You can get Mukti just by listening to them. They are Gods in human form. They always strive for the uplift of the mankind and at the same time they drown their "Me" to finally and eternally unify with the Parbrahma.

END OF THE FIRST SAMAS

THE SECOND SAMAS – SHIVSHAKTINIRUPAN (ABOUT THE CAUSAL)

The Parbrahma is utterly immovable and purest. It is formless and without any vices. It is the only permanent thing and has no bounds. It is always there. At its place there is no knowledge or the lack of it, there is no memory or amnesia. It is the most complete one, without any properties and completely independent. In this Parbrahma emanated the imagination of itself. In this imagination there was equality of properties.

This is akin to clouds covering the sky for a while before disappearing. This cloud cover is the original Maya. It takes no time for it to originate or to decimate. The equality of properties which originated from the Parbrahma which is without properties is known as the God who is half male and half female. All the powers are concentrated in it and therefore all the things were created from it. Then was formed the purest principle where the other properties except for the virtuousness are hidden.

You have to either search the macrocosm to know the micro one or vice a versa. It is just like turning your thought process from macro towards micro or vice a versa. Shree Samarth here gives a simile. You can see the seed inside the fruit but not the fruit inside the seed. But a single seed is capable of giving rise to many fruits. In the microcosm there is a difference between the genders which we have seen to have originated during the first imagination at the place of the Parbrahma. In the original Maya all the imaginations are in the form of seeds but in the most micro forms. The visible has its origin in desire which again is in the micro form. Therefore we fail to imagine that there is something more important than the visible in existence. The secret of this universe is in the micro form thus which also is incomprehensible for the most. Keeping it like this is the law of the nature.

To understand the differences which are common in the micro as well as the macrocosm we just have to look at the males and the females. The males are attracted to the females and vice a versa. In fact the original desire has no such difference. We feel this because of the presence of the bodies which are different outwardly. When the mind body intellect conglomerate disappears this difference also goes. Coming back to this difference, there are many types of love seen between the bodies and the minds. This need not be expanded upon. What should however be kept in mind is that this also has its origin in the first imagination.

END OF THE SECOND SAMAS

THE THIRD SAMAS – SHRAVANNIRUPAN (ABOUT LISTENING)

Shree Samarth says that listening about the acquisition of the real self is the best as far as whatever we listen to acquire any knowledge is concerned. You should think over what you have listened to and imbibe that which will definitely yield the final goal. At the same time you have to be very careful while you are doing this. Whatever you offer to the God should be the best. While thinking your mind should be fully concentrated which has to be more so when you are listening and thinking about the religious scriptures or books.

In spirituality you have to have the proof by your own experience. The more you gain in experiences the less your imagination. All the great men lived for the search of the Atman whose real worth is indescribable. This singular Atman runs the entire show of this universe. Without it everything would be utterly dead and useless and therefore it is of utmost importance to consistently search for it. Each and every action has the wish of the Atman behind it. Wherever the Atman unveils itself only there is the possibility of getting the knowledge about it.

The greatest and the biggest knowledge is that about the Atman. It is different from all the basic elements and the principles. One who goes beyond the wind with the knowledge of what is Atman and what isn't finds the Atman within himself. Wind, sky, the Maya with properties, the original Maya and the original genders are absolutely micro and hence incomprehensible. The Atman is beyond them. The chaos created by the Maya doesn't allow most to think about it but he who thinks with that vision to find out the micro gets its knowledge. Basically the original imagination giving rise to the Maya and the feeling that I am the Parbrahma should also go by which you become totally freed in every sense of that word.

One who thoughtfully goes into the most micro has a better chance of reaching up to the Parbrahma. The rest remain in the specter of the visible and hence are subject to all its vices. Therefore it is essential to avoid the visible and search the invisible, abstract Parbrahma. The knowledge of the Yoga and the microcosm is inferior to that of philosophy which in turn is inferior to that of the Atman. While discovering the principles go to the roots of the original Maya. You will find the first imagination there which you should embrace to become unified with the Parbrahma from which it originates. Beyond the Atman is the Parbrahma without properties. It is omnipresent, greatest of the great, biggest of the big, smallest of the small which becomes comprehensible by your micro thinking where the macro as well as the microcosm disappear, as preached by the Guru.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – ANUMANNIRSAN

(GETTING RID OF THE IMAGINARY)

By spreading spirituality amongst people they get definitely benefited. If you are doing that then you shouldn't be bored by the questions of the people. Try to answer them in a manner in which neither the sequence nor the chronology will be lost. Never allow controversies to stem from what you talk. Never also put two views which are poles apart without giving proper explanations for both otherwise the listeners will catch you on the wrong foot anytime.

If the speaker himself doesn't know his subject then the listeners' doubts would remain unanswered. If the speaker talks about the duality and the lack of it in the same breath giving the same importance to both of them then definitely the listeners would gain nothing out of the talk except confusion. The speaker therefore should help the listeners to swim across the illusory ocean of the Maya. He should explain in details about all the micro principles.

While doing so he should never deviate from his subject or be repetitive. He should finally be able to bring the indescribable Parbrahma into the ambit of understanding of the listeners.

Some preachers are highly confused themselves. On one hand they say that the Parbrahma is without any properties but it became instable and then say that instability is the Parbrahma. If asked how the instability can be equated with the utterly stable they say that as only one principle is omnipresent instability also is the original form. They themselves can't understand the nuance of the fact that all are the different forms of the original imaginative flame of the universe and hence are unable to explain it to the listeners. What can you expect from such a speaker who himself is highly confused about the whole great thing called spirituality.

He tries to find some basis in the religious sciences for his wrong statements. But his talk is not based on either proof or experience. He calls himself the knowledgeable yet is very fond of the visible things and the pleasures they accrue. Such a man can never tell the truth. He is also unable to find out the real truth by application of the thought of what is real and what isn't. His all talk therefore is nothing better than bubbles in a flowing river. He talks as if under the influence of a euphoriant. He is attracted by the illusion coming out of lack of knowledge and therefore he says that everything is Parbrahma irrespective of whether it is virtuous or vicious.

Shree Samarth is very critical about those who don't consider any difference between dispassion and highly passionate behavior. He emphasizes that the God himself has created differences in the world which only truly knowledgeable can see through and not all and sundry. Therefore you shouldn't listen to such highly imaginative persons posing as knowledgeable but having no experience. You should listen to only those who have the enlightening experience of the Atman. This can empower you for the same experience. It is therefore your choice and you have to make that very correctly to avoid losing your path and treading on one which won't yield anything.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – AJAPANIRUPAN (DOING JAP WIHTOUT ANY EFFORT)

In a day a human respires about twenty one thousand six hundred times. This is a natural Jap which is called as the Ajapajap. According to Hindu religion the life is in the head and the nose through which it constantly goes and comes. This continues till the body is alive. The whole thing is so obvious that we even don't think about it whereas it veils a great secret and therefore Shree Samarth tells us to think deeply over this.

The basic sound is one which then manifests in many pitches. The Ajapa is even greater and better in quality and all the other aspects than the highest pitch. It occupies the whole of the body. Then Shree Samarth asks us to study and practice the seven basic sounds according to the Indian traditional music and reach the highest pitch. Then go down to the lowest one. Do this sequence many times alternating them each time. Then you will realize that the sound originates from a place which is situated between the umbilicus and the heart. In solitude you sit quietly and observe the inspiration and expiration very minutely. You will experience that with

each inspiration there is the sound “So” and with each expiration is the sound “Hum” which in Sanskrit mean I am that thing (The Atman). These are effortless and are unsaid purposefully. They accompany us from birth till death. You can fathom their existence only in deep solitude with utmost concentration otherwise they can’t be heard. You have to go beyond this in the sense that when you are absolutely still and in deep solitude you don’t get to here these sounds also. For attaining this great Sadhaks study the Yoga. In this sense these sounds of the inspiration and the expiration too are illusions. Shree Samarth says that this process goes on in every live form including the plants. Therefore the Ajapa is going on in each living form. This is so obvious but only a few know it. People being ignorant of this effortless Ajapa which is probably the best way of the Jap go after difficult Sadhana. The God or the Atman is with and within you all the time. The way of seeing it is to consistently and perseveringly concentrate upon it. Everything happens with its desire. If you totally believe in this and feel his presence all the time you are certain to experience it and this is the real Sadhana. This is the biggest gateway to the real knowledge.

Shree Samarth says that the effortless way in which the Atman resides in your body is a directive for you for your Sadhana. Your Sadhana should be as effortless as the presence of the Atman in your body. All your actions, doings and sayings should intrinsically be for the praise and prayer of the Atman. The more effortless it becomes the more pleasing it is for the God. The reason for this is, in that effortlessness there is no pride, no desire and no seeking except for what is good for the God. You should allow yourself to flow in the direction of the happenings with the total faith in the fact that the God is behind everything. If you are able to do this then the eternal bliss is yours. This is better said than done though! Therefore the Sadhaks have to do a lot of Sadhana to get into this state and remain in it forever.

The Atman thus is omnipresent; it is inside the body and outside it too. We spend most of our life in grief because of the lack of this knowledge. Therefore Shree Samarth urges us to get over the lack of this knowledge by which the God himself will willingly stay inside him forever and when that is the case all the Goddesses including the Goddess of wealth will also do the same. Shree Samarth says that the one who has command over the Atman commands the world.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – DEHATMNIRUPAN

(ABOUT THE UNITY OF THE BODY AND THE ATMAN)

The Atman resides in the body (In this samas Shree Samarth is referring to the soul inside the body of every living form as the Atman which in reality is far more superior to the soul referred to herein) and has to endure the so called happiness and grief. At the end of the life it leaves the body. In the youth the human has a lot of power to enjoy many things which he can’t in the old age because that power deserts him. Nobody wants to die but everybody has to die some time or the other.

When the Atman and the body are together you seem to get some happiness yet at the time of death when the Atman leaves the body you have to face immense pain

and grief. These combinations of the Atman and the other things similarly ultimately bring grief and pain. Therefore it is pertinent to get beyond the illusion of this visible rather than considering this short lived happiness as the ultimate. Shree Samarth tells us to remember that behind all the so called happiness which the visible gives you there are multiples of grief. As a proof of this he asks us to remember everything that has occurred from our birth till date.

Life is a combination of happiness and grief. Some things go according to our liking and planning whereas others don't. There are innumerable problems that one has to face day in and day out. Solving those gives you lot of pain and when they are solved for you others may be put in pain! This is the doing of the Atman. There are millions of live forms on this earth which destroy each other for their living. This also is due to the Atman. This Atman is not the Parbrahma but is simply the soul in every living being. All that happens to the body and the mind directly affects the soul.

All the living forms on the earth not necessarily enjoy everything. This implies that the God has created everyone with his destiny accompanying him. In this marketplace of the living most run after the usual way of living whereas only few pursue God. Same is true for the real knowledge. In short all the things are decided by the destiny which in turn is decided by the God.

Everyone knows that the other name of life is problems which have to be faced by everyone. The greatest problem giving the most prolific pain is the death. Even the time of death which occurs after the human has lived the so called full life is miserable for most. This is the consequence of the temporariness. People say that while you enjoy things remain aloof from them. This is nothing but fooling yourself proving that you aren't the real Sadhak. The real Sadhak is the one who doesn't blame the God even at the time of extreme sufferings, physical, psychological or monetary. Shree Samarth naturally advises us to be the real Sadhak.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – JAGJEEVANNIRUPAN (ABOUT LEADING THE LIFE)

Just as the water is basically without any taste but acquires the taste of the substance it comes in contact with, the soul in its most original form is most pure but loses its purity after it comes into a body due to basically the pride inside that body. The soul acquires the properties of the body which it resides in. If the body is good then the body and the soul prefer the company of the Saints and the accruing wisdom makes them free of the mind body intellect conglomerate. Therefore Shree Samarth says that it is quite obvious that one who cares for himself in this regard is his own friend and the others are their own enemies. It is futile to convince the second type of people.

You should always try to have good companions. You have to take care of yourself and nobody is going to help you in matters except the Guru. You can consult an experienced person and then think over his advice and then act upon it. Whether it is material world or the spiritual one only that person will succeed who has wisdom and acts accordingly. You should try to acquire good things from all those who come in contact with you. It is common

knowledge that you are not only known by the friends you keep but also become like them. When it is so obvious isn't it foolish to befriend anyone who is a bad person in all respects? So be prudent and do things according to the advice of an experienced and wise person.

If you are faced with a grave situation you shouldn't be frightened by it but face it with courage and wisdom which will win the scenario for you. This will give you immense pleasure. You also unfortunately have to forcefully interact with vicious men who insult and humiliate you. During these times you should remain calm and behave in such a way that your importance isn't compromised with despite the best efforts of your enemies. What is required throughout your lifetime is wisdom to achieve happiness and acclaim in both material and spiritual fields.

It is the rule of the world that there are some who are poor and some are rich. Some are idiots and some are highly intelligent. This difference is going to remain there. But we ourselves see that idiots can become knowledgeable and poor can become rich if they put in the requisite effort. It is also a rule that everything material including money is temporary and whosoever is born is going to die some time or the other. It is up to us to put in that extra bit to make this life more satisfying and in a spiritual sense eternally blissful. Our body can be molded in any which way one wants it to. If you can make it to put in that little bit of extra effort then you can achieve things you might have never thought of. Shree Samarth asks us that if this is the case what we are waiting for.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – TATWANIRUPAN (ABOUT THE BASIC PRINCIPLES)

There are four types of voices. The first one originates from the umbilicus which reaches the heart where it gets converted into sound which is the second type. This sound then comes to the throat from where another component is added; this is the third type. All these are then expressed by the tongue which is the fourth type by which the words are uttered. The voice inherent in the umbilicus is the place of the feelings of the mind. Now Shree Samarth asks us to listen to the five parts of the feelings of the mind.

The feeling of the mind has no form and is the purest remembrance of the life without any imagination interfering in it. When there is a doubt about whatever is remembered will really be there or not, it signifies the presence of the mind. It imagines good as well as bad. When the imagination leads to conviction the feeling is transformed into intellect. We then start thinking upon the decision of the intellect which takes the form of the organized thought which is closely related to the pure feeling of the mind. Then we decide that we will do according to our decision and start doing it. This is the beginning of the pride. There are five parts of the feeling of the mind but in totality it is nothing but one only. There are five parts of the life in the live form. They are made up of the wind. One of them is present all over the body. The second one is at the umbilicus. The third is in the throat, fourth is at the anus and the main one is in the mouth and the nose. There are also five organs through which we sense. These are the ears, skin, eyes, tongue and the nose.

The voice, hands, feet, genitals and the anus are known as the organs of karma. Words, touch, appearance, taste and smell are the sensations and subjects to be experienced. As you can see both of them are five in number. Shree Samarth has told in total twenty five principles. The admixture of them constitutes the microcosm. The feeling of the mind, the life in the whole of the body, ears, voice and words are related to the sky. The mind, the life at the umbilicus, the skin, hands, touch and appearance are related to the wind.

The mind with the organized thought, the wind at the anus, the genitals and the fluid in the body are related to the water. The pride, life, nose, anus and smell are related to the earth. All these twenty five basic principles constitute the microcosm. If you minutely look at it and understand it then your doubts will evaporate.

The desire, anger, grief, lust and fear are the properties of the sky. Movement, circular motion, resistance, contraction and expansion are the properties of the wind. Hunger, thirst, idleness, sleep and sex are the properties of the light. The semen, blood, saliva, urine and sweat are the manifestations of water. Skeleton, muscles, skin, vessels and the hair are the properties of the earth. These twenty five properties constitute the macrocosm. There are others too, the one which is full of lack of knowledge, the one with the fullest knowledge. When one is able to go beyond all the four of them, one gets to the science where he unifies with the Parbrahma. This requires a lot of effort. You have to dissolve the principles as well as the feeling that I am the body and the consequences of it. Worship and the wisdom of knowing what Atman is and what isn't relieve you of the cycle of the birth and death. All of these things are very difficult to do and therefore the importance of the Guru who has done all these things himself and continues to do it despite his permanent unification with the Parbrahma, for our benefit, to make the difficult things easier so that the disciples can also unify with the Parbrahma provided they follow his preaching to the hilt.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – TANUCHATUSHTYANIRUPAN

(ABOUT THE TYPES OF BODIES)

There are four types of bodies and four types of states of them viz. wakefulness, dreaming, state resembling sleep and a state beyond that. There are four types of pride. The feeling that I am the body is the first one. The one dreaming is the second. The "Me" in deep sleep is the third one. And the soul which is witnessing everything all the time is the fourth one. They stay at the eyes, throat, heart and the palate respectively. There are four types of enjoyments. The four parts of the Om (Aum) are A indicating the macrocosm, the U signifies the microcosm, the M indicates the reason behind the existence of the body and the remaining half letter is nothing but the God himself. In other words they are the five basic elements, the art of living, the innermost feeling and the soul. The vices are of the macrocosm, the property leading to destructiveness is within the microcosm, the virtues form the reason behind the existence of the body and the purest of the virtues signify the ultimate reason for the existence of the body. The powers are also of four types. The power to do karma, the power hidden in the visible things, the

power of desires which is the basic cause for the lack of knowledge and the power of the knowledge which is the power emanating from the experience that I am the ultimate.

These are the thirty two principles. Adding to them the twenty five each of the micro and macrocosm already discussed makes a total of eighty two. Apart from these are the knowledge and the lack of it, making the final figure of eighty four. First recognize these principles, and then you will know that they are all creations of the Maya. You then remain a witness to them and dissolve them forever. Being a witness is knowledge by which you know what the lack of it is. When you are able to make your mind body intellect conglomerate vanish you get the feeling that the knowledge and the lack of it have vanished too. The body of the macrocosm is based on the body of microcosm. With the application of the wisdom accruing out of the knowledge of the self the micro and macrocosm also cease to exist for you. Then you get to experience that everything around you is nothing but the creation of the Maya, but to reach this stage you have to apply the wisdom of what is Atman and what isn't.

The bones, muscles, skin, vessels and the follicles are the properties of the earth. Semen, blood, saliva, urine and sweat are formed from water. Hunger, thirst, idleness, sleep and intercourse are the properties of light. Movement, twirls, expansion, contraction and resistance are the properties of the wind. Lust, anger, grief, desire and fear are related to the sky. This is the constitution of the macro body having expressions of the twenty five principles.

Shree Samarth now tells about the microcosm. The feeling of the mind, the mind itself, intellect, the feeling of being, and pride are the sky pentangles. There are five types of wind in the microcosm. The first one occupies the whole of the body, the second one is at the umbilicus, the third one is in the throat, the fourth one is at the anus and the fifth one is in the mouth and the nose. Ears, skin, eyes, tongue and the nose represent the light. Voice, hands, legs, genitals and anus are the properties of water. Words, touch, appearance, various juices and smell signify the presence of earth in the microcosm. These are the twenty five principles of the microcosm.

END OF THE NINTH SAMAS

THE TENTH SAMAS – TONAPSIDDHALAKSHAN (THE SIGNS OF THE SIDDHA AND A NOVICE)

First Shree Samarth bows before the Parbrahma but tells us that you can't go at that place with the help of your body and have a view of it with the so called vision that you have. You have to think very deeply and with the utmost wisdom about it. The Siddha has this knowledge. If you can't understand this then you should get the know-how about it from them. It is common knowledge that the speed of the mind far outweighs that of the body and therefore if your mind is occupied by only the thought of the Parbrahma then it is easier to know how to approach it.

The invisible for the normal eyes has to be seen by the eyes of knowledge. There are stars and planets in the universe without which it would have been empty or only space would have occupied it. That space being visible is also untrue. The only truth is the Parbrahma which is invisible, endless and without bounds. What the eyes can see is the visible. What the mind can comprehend is illusion. Parbrahma is beyond the mind which is without any

illusions. One who can go beyond the so called visible and the illusions of the mind with the help of wisdom is able to see the real thing, has the real vision of knowledge. Unfortunately there are only few people who have it. The more micro the vision of knowledge gets; the more close you come to the Parbrahma. You also require having the ability to read between the lines and be able to experience the one without properties by utilizing the one with properties as the medium. It goes without saying that everything with the properties is destructible whereas the one without properties is indestructible which the most micro thing is. Your normal vision is useless to view it and therefore the importance of the vision of knowledge.

We should listen about what we can't see and try to get the knowledge about it. By listening and thinking over it everything can be understood. All the things have been created out of the five basic elements and the three properties. It is impossible to know about all these things. Despite this it would be foolish to expect that all the things are similar. The point in telling this is the fact that if you don't understand the hidden meaning behind this then you won't be able to develop the faculty of differentiation. A man without the knowledgeable view can't differentiate between good and bad. A foolish man is without wisdom. If you are unable to know what is the best and what is the worst then you are not a fit candidate for spirituality. Those who are unable to distinguish between macro and micro and temporary and permanent lack any sort of knowledge, forget about the ultimate real knowledge.

The God has created all the differences on the basis of which the universe runs. If one decides to turn a blind eye towards this then it is impossible for him to understand this and test it. A society full of such people is a collection of utter novices. The worst part is, if someone decidedly chooses to remain blind then no Siddha or no religion can improve him or do any good to him. There is a mixture of truth and untruth in human life. The wise only take the truth and discard the untruth.

First your thinking should be good then your karmas should be even better than your good thinking. Even those who regularly study the spirituality with utmost care and devotion find difficulty in getting to the ultimate not to mention about the novices who will forever grope in darkness. If your karmas are bad then you have to face the requisite consequences whereas it is a common experience that good karmas bring you name and fame. Those who lack the wisdom to do good karmas in the day to day and the spiritual life lead a miserable life. It is therefore prudent to have the company of virtuous people, listen to them and try to follow them to the core. The only way to know what is spirituality is the company of the Saints and listening to their preaching and explanations of the religious scriptures and books. Yet Shree Samarth warns that this isn't enough. During and after this one has to do immense Sadhana to get to the ultimate.

END OF THE TENTH SAMAS

END OF THE SEVENTEENTH DASHAK

THE EIGHTEENTH DASHAK – BAHUDHAJINNASNIRUPAN

(ABOUT MANY SUBJECTS)

THE FIRST SAMAS – BAHUDEVSTHANNIRUPAN (ABOUT THE MANY GODS)

Shree Samarth says I salute the elephant God who is responsible for knowledge and intelligence. I also salute the Goddess Saraswati who is the origin of all the sounds and voices and there are very few who can recognize the real form of her.

He hails Lord Brahma. You have created this universe. You have also expressed the differences of the Vedas, the religious sciences and many other things. He then hails Lord Vishnu. You sustain this universe. You maintain all the live forms by applying just one small part of your own being. He also hails the innocent Lord Mahesh. There is no limit to what he can and does give. He consistently utters the name of the Lord Ram. He says that the Indra is God of all Gods. It is difficult to describe the opulence of the place where he stays. He hails the God Yam who imparts the knowledge of religion to all. He keeps the records of how much one has followed the religion and how much one has gone against it.

Then Shree Samarth hails many of the popular Gods & Goddesses in India like Vyankatesha, Banshankari, the ultimately powerful Hanuman, Khandoba, Tuljabhavani, Pandurang or Vitthhal, Bahiroba, and then he hails the reincarnations of Lord Vishnu, Lord Ram and Lord Krishna whose qualities and powers are absolutely indescribable. Now he tells us that the original form of all of them is the soul and all the experiences go in the name of the soul.

The soul expresses itself in the form of all the Gods, Goddesses and all the powers too. It is the soul which experiences everything that can be experienced. Shree Samarth advises us to think deeply about this fact. People forget the soul and feel that they are the body which is where they go horribly wrong. There are very few who know what the soul is capable of and there are still fewer ones who have the greatest of piety who are able to be in constant unison with the soul. Once this is possible all your wrong doings vanish in a moment. Such a person is utterly faithful to the soul inside and hence has the ultimate real knowledge. He understands all this to the core. They are the only ones capable of unifying with the Parbrahma. Others just lose the track and go berserk in everything that they do and think.

END OF THE FIRST SAMAS

THE SECOND SAMAS – SARVADNYASANGNIRUPAN

(ABOUT THE COMPANIONSHIP OF THE KNOWLEDGEABLE)

Whatever has happened in our lives was because of our karmas based on the lack of knowledge. Henceforth we should behave in a way in which the knowledgeable behaves. You should make friends with the knowledgeable, serve him, and try to acquire his intelligence which is nothing but the ability to see the soul with the help of the micro, knowledgeable vision. Try to imitate the way he reads and writes. Ask him before doing anything.

Do everything for him without consideration of the work that you may have to put in for that. Try to think in the way in which he does. Worship the God along with him. The way he works for and talks to others you should too. Do everything which pleases him.

You should have the faith that he is always there to help you out of any difficulties, which he would. Behave, meditate and try to judge others in the way he does or tells you. Imbibe his subtle ways of getting different things done. Learn from him how he tactfully disallows others in putting obstacles in his path without their knowledge. You should also try to keep others happy in the way he does.

Observe his behavior in different situations and try to imitate it. His internal life is more important than what he behaves outwardly. In that internal life the most important thing to be studied is the intuition or intuitions he gets every time. Try to follow the way in which he puts in efforts while doing everything. Get to know his thought process. While he talks you should not only understand the total meaning of his preaching but also be able to read between the words.

Follow his astuteness and the way he handles politics. Understand his genius, his capacity of not getting affected by any situation, his prudence, his imagination, the way he faces his own problems, how he utilizes every moment for the ultimate goal, his wisdom in spirituality, the way he worships, his knowledge, the way he meditates, his art of being aloof despite outwardly showing that he is involved, the signs of his going beyond the mind body intellect conglomerate, how he explains the Parbrahma, and his aloofness while giving away the most precious of things. After understanding this you should try to imitate him in all the things. Shree Samarth says that the Atman is the only one who is really knowledgeable, the only truth and endless. It is impossible to describe him beyond this. Praise the properties of this Atman who is nothing but the God, talk always about him which is the source of immense pleasure.

We always get to see this visible universe created by the God which the wise try to understand from the knowledgeable. First you should know that although the God has created this he is totally different from it. He does create but he being the most micro of all he can't be seen. He has to be brought into the spectrum of at least imagination if not visibility with the power of wisdom. If you are able to be in unison all the time with the Atman then he takes care of all the things that you need. The Atman separates the worshipper from the day to day happenings. Whatever the Sadhak wants to talk he should with the Atman during the period of unison with him. Those who don't meditate are not the worshippers and vice a versa. Shree Samarth says that with the consistent Sadhana ultimately the God and the Sadhak become one and inseparable. This is a thing to be experienced and no amount of imagination can substitute the original experience.

END OF THE SECOND SAMAS

THE THIRD SAMAS – NISPRUHSHIKWAN (PREACHING OF THE UNBIASED FOR THE ILL KNOWLEDGEABLE)

Getting born as a human is not easy. Getting a big life span is not at all easy. Therefore don't waste this opportunity. Think about this otherwise everything goes down the drain and you become miserable. If this happens we are ourselves responsible for that. Even a disillusioned knowledgeable can rot if he is idle and has bad company. If someone is a fool, idle, doesn't have anything even for meeting his daily needs, has no good qualities, doesn't understand what is good or bad, in short is an absolute idiot and despite not knowing anything isn't prepared to learn from others and on the contrary blames the good people has no future. He merely wastes his life.

Those who have something else in the mind but behave exactly oppositely in the society are never successful in either family or spiritual life. If such a man gets repentance then he should study about acquisition of wisdom. He should concentrate his mind and start doing Sadhana even if he doesn't like it. He should discard idleness forever. He should conquer his vices and study about the virtues. Read knowledgeable books and understand the meaning of them. He should try to acquire all types of knowledge and the application of it. He should have the ability to talk only the necessary things demanded by the particular occasion. Get the feel of the audience. If they show interest in something then only talk about that rather than talking whatever you want to which amounts to foolishness.

One should talk according the type of his worship. While doing this he should not commit any mistakes. Once he is able to do that then he should wholeheartedly tell the story of the God with his whole body and mind devoted to it. Then he should know how to utilize the time spent in solitude for the ultimate gain.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – DEHDURLABHNIRUPAN

(THE IMPORTANCE OF BEING BORN AS A HUMAN BEING)

The existence of the Gods, the Saints, the Sages, Siddha, Rishis, and even the Guru is because of the existence of the human body.

Because of the body all the things are possible. The body enables one to learn about many things and get the knowledge about them. You can go on pilgrimages because of the body. The body makes it possible for you to listen, to think over it, perform karmas, worship and follow the path yielding ultimate knowledge. It is the medium through which you can unify with the Parbrahma.

The Yogis and the disillusioned do Herculean tasks with the help of the body only. The soul also expresses itself through the body. Without the body everything becomes meaningless. All the religious worships are done with the help of the body. One acquires virtues or vices through the medium of the body. Even the reincarnations of the God are in the form of human body. It is the body which experiences all the senses and pleasures or grief. It is through the same body you can discard all the vices. The nine types of worships and the four types of Mukti

can be done only with the help of body. You can acquire all the things through your body. The human being either gets the final bliss or the hell depending upon what his body does.

Through this body you can learn all the arts, go on the right path truthfully, get the Sadhana done as it should be, many bindings can be unshackled, get to know your real inner self, get Moksha, get bouquets or brickbats according to your karma, get illusions and desires and get all types of happiness. Amongst all the live forms the human body is the best one which has been proved scientifically also. It is the best for spiritualism for the fact that the soul resides in it. You can achieve anything through your body and if the body is not there then nothing can be done. The soul expressing through the body vanishes when the body is lost. Therefore human body is the ship to cross the ocean of spirituality for the ultimate harbor of the Parbrahma.

This body is the best fruit borne by the universal macrocosm. Every effort should go into making it sweeter and not to allow it to rot. The root cause of the eight faceted nature is the original imagination which gives rise to many further smaller ones which are expressed as the bodies. Therefore it is prudent to find out the original imagination and if it is searched in all types of bodies then you come to know that it isn't different but the same all over. For this you have to go deeper into your microcosm. This is akin to the seed which grows into a tree and bears fruits in which again there are exactly the same types of seeds. All the happenings in the world follow this pattern. Whatever is to be done can't be done without body and therefore it is important to utilize the body for the final destination.

The body is born to hold the Atman which sustains itself through the body and this combination does everything. Whatever is done even in the greatest secrecy can't be unknown to the Atman. Atman is the real thing which does all the karmas. If you satisfy your body then the Atman is satisfied and if you harm your body you are harming your Atman. Without the body the Atman can't be worshipped. The Atman being present in all the live forms you should worship all of them which please the ultimate soul. The body which is capable of very high thinking and behavior according to that gets and preaches the knowledge of the self. This body has the right to accept worship by others.

Don't worship all and sundry who are full of vices. Those who fall in the spectrum between the virtuous and vicious need to be kept happy. It is always advisable to keep everyone happy. If the omnipresent soul gets angry because of anyone's misbehavior then there would be no place for anyone to live. Finally Shree Samarth says that the properties of the Atman or the God are absolutely indescribable. To know something about it be in the company of the Saintly, listen to them and try your best to follow their preaching.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – KARANTPAREEKSHANIRUPAN

(DIFFERENTIATION BETWEEN THE GOOD AND THE BAD)

One who doesn't think simply wastes his knowledge. Same is the case of the one who can reproduce anything but doesn't know the meaning of a single word that he

remembers. He has no experience of anything but has only empty imagination. Shree Samarth says that while you read any book you should accept only those things which are written out of the authors own experience.

Go after the experiences only after you have totally discarded the visible universe. If you mix the visible and the invisible it is mere foolishness. You shouldn't tell others what the original preacher doesn't mean. Otherwise you will land into problems with knowledgeable listeners. Again Shree Samarth stresses the importance of having the experience first and then talking about anything. Throughout he has done it and again he says that if you talk without any experience your talk is not only foolish but a mere waste of words and time.

You should talk and behave in such a way that everyone will be pleased with you. While explaining about the principles of spirituality you should first know the principles to the core yourself and then only expand upon them. If you solve the problems of the audience then they are pleased with you otherwise they blame you for wasting their time. For this constant listening to the preaching of the Saints and deep thinking over it is a prime requisite. Shree Samarth again says that don't talk without experiences.

Falsehood is sure to harm your cause that is why you should be truthful all the time. If you are confused there isn't any possibility that you can be of any help to anyone. Just understand that if a powerless man tries to fight he is bound to be defeated. Whatever truth you experience should be imbibed. Without experience truth or untruth are the same. The God has himself made the things like this so that if someone hugs the untruth for his own gains he will have to suffer some time or the other. It is neither heard nor seen that injustice has helped anyone. You should firmly remember that the real self is nothing but the truth. All the doings of man are because of Maya. Without Maya there would be nothing except the endless yet the most meaningful silence. Your endeavor should be to go to the root of that silence which again is the real self. For that you have to go beyond the visible. First understand the meaning of the words and then go beyond that. Then think deeply over the meaning of everything that is said and done which is nothing but the real self. When you are able to do this then you have won over the confusion and know the real self.

Get over the eight faceted nature and concentrate on the abstract Parbrahma. Keep your mind firmly there for ever. This is possible for the one who is very careful in everything and ever ready for any eventuality. For knowing the microcosm you have to think of what is Atman and what isn't. For knowing the macrocosm you have to think of what is the real thing hidden inside the external ones. Accept the filtrate and get drenched in it. Where the Maya ends, the thoughts and imagination end too. Discover the principles one by one. Then get unified with the religious commandments and then get the bliss by explaining to yourself your own real self. Go into the most micro to get there where bliss awaits you.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – UTTAMPURUSHNIRUPAN (ABOUT THE GREAT MEN)

The body is decorated by good clothes and many types of jewels whereas the interior is decorated by wisdom and thoughtfulness.

If one has a beautiful body exquisitely decorated but there is total lack of intelligence then it has no meaning. A man full of pride never talks sense, is strong headed, and almost thrashes everyone with mere words which are harshest to say the least. He never thinks of justice or morality. He is highly temperamental, never respects anyone and is not prepared to mould himself to get along with others. You can't believe in him or have any faith in him. These are the devils in the society.

Now Shree Samarth talks about politics keeping his disciple, the great Maratha King, Shivaji in mind and almost putting forth his case as the most ideal man ever to have lived politics in its entirety. He says that in politics the things change very rapidly. There can't be any single rule for political success. You have to behave according to what any particular situation demands. Avoid excesses in any given situation. Never be insistent regarding anything. Even if you have the blessings of the Guru you should do things after giving them a deep thought. Be careful all the time. Always try to maintain all the people who have total faith in you and learn to forget and forgive their small mistakes. Never allow the vicious to flourish, rather try and destroy them if they are hell bent upon destroying the society.

If you insist upon anything there is a possibility of some opposing it leading to a rift. But the best thing is that you are blessed by the God and the God is proud of you yet you should do everything after a due thought going into it. There is no need to give uncalled for advice to the one who is always very careful and cautious but he should keep certain things in mind before acting upon anything. You should be proud of the people who are working for you ceaselessly so that their faith in you then knows no bounds. You should be very watchful about your enemies who can deceive you any time. The God is the real doer. The one who is blessed by him always goes on the path of justice, morals, wisdom, faces any problems of any magnitude with tremendous courage, knows what others think and want, gets Himalayan praise and success, is the bravest of the brave and can't be equated with anyone else. Because of the blessings of the God he can try anything which others won't even dream of imagining, he has unbelievable courage and he can literally perform miracles. He has utmost faith in the God, behaves exactly like he talks, thinks only the purest things, supports many and helps all. He keeps his eyes firmly on family life as well as spiritual one simultaneously. He is always very cautious and careful, keeps his cool even when he is humiliated, is capable of maintaining the religion if it is on the wane, is a genius, has unlimited wisdom, has the purest of desires if any and has done innumerable pious deeds. (All of this is almost a description of King Shivaji who was a disciple of Shree Samarth).

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – JANSWABHAVNIRUPAN

(ABOUT THE SOCIAL MIND)

All the common men are selfish and always desirous of all the things. Whenever they say anything about God the thing that what they want is inherent in it. They never

worship the God yet expect that he should be pleased with them. They forget that success comes before work only in dictionary which is a universal truth.

It is a common experience that idleness leads to loss of everything yet most of the people avoid doing the simplest of the things which require a minimum of an effort. Those who work hard have to endure the effects of it but finally they end up being happy whereas those who sit idly are bound to be unhappy all the time. Whether you are following the family life or spiritual one or both the wisdom required is the same for both of them. Therefore you should plan everything with a prudent wisdom. If you go on spending everything that you have earned immediately then there will be nothing left to tackle an emergency need. Therefore those who plan their savings foreseeing the probable emergencies are the wise ones. Your savings will keep you happy when you are in financial distress and your Sadhana and worship will keep you happy in your spiritual life. Those who don't do this remain like a wooden log and die like that only. Unfortunately that isn't the end as the cycle of birth and death continues with the accompanying grief and agony. Those who can't or don't avoid this literally commit suicide every moment. They go on committing suicide like this in every birth. It can't be derived by any formula how many times one will be born as a human being. In this way the cycle of birth and death continues and along with the grief, agony and pain too.

Everyone says that the God does everything but you can have a glimpse of him only if you deserve it. The one who has the wisdom of distinguishing between what is Atman and what isn't gets to the Parbrahma very easily. Although the common man thinks that there are many Gods, the real God is only a singular entity. You should understand the basic nature of the God and how he is the only doer. Many people talk about the God without having an iota of an idea of the God. They do this to show that they know when in fact they don't know anything. Such people are fortuneless whereas those who strive hard for this understanding enjoy everything in their lives. A wise can understand who is unwise but an unwise can't differentiate between who is wise and who isn't. The unwise is without any intelligence but thinks that he is highly intelligent and the purest.

One can't believe in a person who is doing everything in a state of daze. He is a big zero when it comes to thoughts or intellect. It is important to know and practice that by wise thought you can achieve the ultimate in both the types of lives i.e. the family life and the spiritual life.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – ANTARDEVNIRUPAN (ABOUT THE GOD WITHIN)

The Parbrahma is without any form and is absolutely immotile whereas the soul is highly motile and most people call this soul as the God. In fact most people can't find the real God ever. To avoid this confusion of many Gods you must think deeply over who is the real God. Otherwise there are many Gods at the many places of pilgrimages. If you try to find out their origin you reach to the three Lords but they are also ruled by the Atman who is the only doer and the only one who reaps the fruits. The Atman is ruling this universe from its very

beginning despite being alone. The important thing is to search for him with the application of all of your wisdom.

Most of the people miss the real God within and run after the mirage of him at places of pilgrimage where nothing is found and all their efforts go in vain. Some of them realize this and they start accompanying people who have the real knowledge through whom they find the right path. All this requires a lot of wisdom which is lacking in most who lose their path and end up nowhere.

One who learns to be introspective gets to know about the microcosm from within. The extroverts will never have it. Therefore the wise always try to do this. All this needless to say requires the companionship of the Saintly people. Faith shouldn't be blind but be with full knowledge that the person in whom you keep all the faith is really a Saint and not a one wearing a façade. Otherwise your faith in a God made of stone will remain to be a faith in the stone! One who applies thought and Sadhana to throw away the temporary principles goes to the level of the Parbrahma. Here Shree Samarth again reminds that whatever has a form is bound to be destructed including the various Gods. The only immovable and indestructible thing is the Parbrahma where there is no illusion. Therefore he advises us to experience it and go beyond all the illusions.

Whatever you do without experiencing anything is futile because you still have that feeling that you are the doer, you are the one performing the karma. Till this feeling remains you can't reach within. During this phase you continue with the worship of the God with properties. When this worship endows upon you the power to forget your mind body intellect conglomerate you are ready to enter the phase of being without properties. If you think deeply then you will come to know that the God is there everywhere and to worship him you have to worship his form with properties till you are endowed with those powers to metamorphose into the one without properties. While worshipping the God thus he reaches the original Maya, and then he detaches himself from his mind body intellect conglomerate which leads to dissolution of the visible and lands him unto the final destination, the Parbrahma.

You should be in constant contact with the Atman which yields the ultimate knowledge and enlightening of the self. This knowledge is then converted to science with continuous Sadhana. Constant contact is nothing but remembrance of the God and nothing else all the time. If you can concentrate fully like this then not only you become the Parbrahma but you can help the world at large in all the matters also.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – NIDRANIRUPAN (ABOUT SLEEP)

When one gets drowsy his body is not tuned to do anything but to yawn. Once sleep dawns upon you, you are no more your own self. You start snoring and your body lies in any position as you have lost the voluntary control over it. There are many funny and horrifying ways in which men sleep. Some have the habit of talking while asleep or are somnambulists. You can land yourself with problems with such habits. Some cry loudly and some

blurt out without any reason. Some even laugh their hearts out. Some get up suddenly and again sleep in the same manner. Some salivate profusely on the bed and some urinate.

Some get very much terrified with nightmares and some become unnecessarily happy on viewing a very good dream. Some have difficulty in waking up from their sleep. This is what most of us do when we go to bed. But most of us also wake up and then start performing our daily duties. The really knowledgeable one who has already discarded all the visible and hence the temporary principles is beyond this and is almost awake all the while all the time and is in a constant process of knowing his real self.

END OF THE NINTH SAMAS

THE TENTH SAMAS – SHROTAAWALAKSHANNIRUPAN (ABOUT LISTENING)

When we start a work we face many difficulties which can be overcome if the time is on your side and you are lucky. Then your enthusiasm increases and new ideas come to you easily. After birth everyone faces good and bad times. If everyone has good times on his side everyone will be the king which isn't possible. You should understand that the good times are because of the blessings of the God. Those who know this are wise and are able to do something miraculous by the grace of the God.

Anyone has got some knowledge without hearing from someone or without learning from someone is unheard of. You have to listen to someone knowledgeable or learn from him so that you understand the basics if not the things in entirety. This enables you to discard the unnecessary things. All the knowledge in this universe is acquired like this only. You have to be very cautious of the obstacles likely to be faced during this and find out the ways to overcome them while listening to the knowledgeable.

People who behave according to the situation are very few but those who don't have many problems while listening to the others. Here Shree Samarth gives a list of them. Your body feels uneasy, drowsy, your mind may drift with innumerable thoughts disturbing you, you can't understand what the knowledgeable is telling and therefore you can't think over it which defeats the very purpose of listening.

Shree Samarth here gives examples of many an obstacle which can arise while you want to listen to the really knowledgeable. These are either internal related to your mind, external related to the people who are with you in the audience or mixed ones which are because of an unnecessary interaction between the people themselves. Whenever these types of obstacles are there, listening merely becomes an exercise in futility.

Some people are very assertive about whatever they say. They don't have any consideration for justice, morals or ethics and end up being unjust. Their sole aim is to achieve greatness by any means may it be by proclaiming themselves to be great! The real great on the other hand first declare that they know precious little. They know that apart from others the real great one is no one else but the God. They care for others as they know that the real God is in everyone. In fact taking care of others is an essential trait of the Yogis. It is imperative to remember

here that enmity breeds enmity and nothing else. Therefore such people never allow any enmity or hatred to develop. They are also utterly cool in any given situation and forgiveness is their other name.

If a wise man comes in contact with an unwise one he comes to know of the lack of good qualities in him at once, whereas a common man finds it difficult to know the good qualities in the wise. Those who have the company of unwise who don't know anything about morals, ethics or justice are bound to create chaos which has to be rectified by the wise in the end.

Only very few people in the world can be of the level of a Saint who spread happiness all around. They understand the social mind and the social ethos. They also know the ways to calm down even the vicious and highly temperamental. Such a person's wisdom is highly powerful. He guides many a people and motivates the masses towards a just cause.

To achieve this status you have to think deeply and wisely in solitude wherein you have to be in unison with the God all the time. Solitude is the best thing for acquiring and using your wisdom, for knowing where to put in your efforts, where your intellect traverses the entire universe. In solitude try to remember everything so that you get to know the mistakes you might have committed. Try to be like your soul in its micro form to peep inside you and in its macro one to get the universal view. Those who like solitude get the real knowledge very early. All the great Saints liked solitude very much indeed so much so that they have to leave it only for the sake of the society howsoever it may be against their will. Common man is afraid of solitude and hence he first has to know how much beneficial it is and practice it as often as he can so that he understands the benefits of it. Those who love solitude immensely are nothing but real knowledge in the human form.

END OF THE TENTH SAMAS

END OF THE EIGHTEENTH DASHAK

THE NINETEENTH DASHAK – SHIKWAN (PREACHING)

THE FIRST SAMAS – LEKHANKRIYANIRUPAN

(ABOUT THE PROCESS OF WRITING)

During the times of Shree Samarth all the material to be preserved for posterity had to be in the written form and hence in this Samas he elaborates about the art of writing. He says that:

Your writing should be so simple yet beautiful that all should be very appreciative about it and be highly happy with it. The alphabets should be in circular format as far as possible, should be preferably written in dark black ink and the lines should seem to be a diamond necklace. Every alphabet should be clearly written and the distance between two words

should never change. The style of writing a book should remain throughout the same and the reader should wonder if it has been wholly written in a single sitting and with a single pen.

The color of the written words should never change throughout a book. The letters should have their own characteristics which should be maintained. The line spacing shouldn't change either. The alphabets shouldn't be elongated but as much circular as they can be. First of all before writing you should decide upon the margins which should also be constant, they should be always laid down with the black lead. Wherever markers are to be put a thought should go earlier into it for making the space for the markers to look as an inherent part of the book rather than an artifact. There shouldn't be any mistakes whatsoever in the writing. The writer should never be casual in this respect. Those who are young should take extra precautions for all this. The aim should be to attract the readers towards your work.

The font of the letters should be medium, not too small or too big. The spacing should be adequate. The writing should be such that in due course of time even if the paper wears off the words shouldn't. The people should envy your writing and should start searching for who has written it not only for the content but especially for the art of writing. This requires a lot of manual work but it is worth it as the posterity will definitely remember you. Then Shree Samarth tells in details about the process of making an exquisite quality paper, ink and the pen as were available during his times. He even mentions about the scales which were rarely used then if at all. He also lays emphasis on decorating your work by art. He then elaborates about the different types of inks and the methods of their preparation.

After writing the book it has to be bound in the best possible manner to preserve it. He mentions various ways of doing this but advocates wooden binding or spiral binding with the silk threads which are very resistant to wear and tear. He also says that the book should be preserved in various types of clothes including the bags which have a close resemblance to the plastic ones in vogue today! He ends up by saying that all the precautions should be taken to keep the book in its original form. It is important to note here that he paid attention to writing in such minute details which goes a long way in portraying him as the Saint with possibly the broadest vision and the one who gave attention to all the things that mattered. That probably is the defining line between him and the others.

END OF THE FIRST SAMAS

THE SECOND SAMAS – VIVARANNIRUPAN (ABOUT THE KNOWLEDGEABLE)

Here Shree Samarth tells about those who are knowledgeable and how should they behave in general. He should be amenable to dialogue. He should know the various meanings of the words and the ways in which they can be used. He should be aware of all types of doubts, the ways to clarify them, the things coming out of experience and the wonders which astonish a common man but not him because he is already in the knowledge of the cause of them.

He should have experienced the hypothesis and the theorems so that he can tell them to the ordinary with conviction. Without experience everything is meaningless.

Imagination isn't useful all the time. This is true in both the family as well as the spiritual life. He should be able to fathom the reason behind those who ask for answers and what is really behind the question so that he can easily and convincingly answer them. Those who lack this wisdom are overlooked by the people. He should talk only when it is absolutely necessary but should have the capacity to listen to all. He should possess the ability to recognize what is going on in the minds of people from their very appearance and talk. He shouldn't waste his time with the vicious ones. He should always be pleasant to all and never sadden anyone. Despite knowing everything he should wear the garb of a knowledge seeker whereby he never has any ego. His words should be soft and sweet. He should be able to grasp any situation within no time and if it is problematic should solve it immediately with all his skills. He should never enter into any arguments which are futile. He shouldn't differentiate between anyone as far as possible.

He shouldn't be tired of searching for the best things and giving them away to those who are in need of them. Always help the needy and poor should be his motto. He should leave an everlasting impression wherever he goes. When his qualities are recognized by the people they naturally start adoring him. He should always be in the company of the virtuous yet very simple and modest. His talk should be congruent with his Sadhana which gives immense credibility to it. He should at the same time be careful about where he is going and whom he is meeting, for this he must have the prior information on these.

If you want to be known as the friend of the world the secret of that lies in your talk. Wherever you go you should also possess the ability to find out the best possible people who would be around you. You should also be tolerant when others are talking. To know the people at large you have to first get familiar with them and then analyze them. Sift out the good from the bad and use the good ones to weed out the bad. The best thing to achieve this is listening to the Saintly people but better than that is always thinking deeply and introspecting with all the might of your mind. Without understanding anything it is absolutely futile to strive for it. Shree Samarth finally advises to know others to the hilt without which all the efforts of the best go down the drain not to talk about those who just indulge in empty talk.

END OF THE SECOND SAMAS

THE THIRD SAMAS – KARANTLAKSHANNIRUPAN

(ABOUT THE LACKLUSTER)

If you have committed sins in your previous life then you become poor in this life which can lead to more sins and this vicious cycle then continues. Your whole life becomes lackluster. You have to avoid that type of behavior which leads to being born as a poor.

These people who lack in all the things are always idle and never like to indulge in any type of effort. They are always drowsy, have no sense of what to talk where, don't pay any attention to others' feelings, are very poor in reading and writing, unaware of the knowledge to do any business, find it difficult to remember things, don't like the company of good people but like the same of the bad ones, have the habit of always complaining about everything and everyone, always quarrel with others, like stealing things and indulging in deceit, they lack

prudence, don’t like justice or morals and ethics, always want to grab others’ things. As a result of all these things after a while they are left with nothing.

He doesn’t want friendship with the good to whom he abuses all the time, he can’t be controlled by anyone, always does things willfully which are disliked by the society, he is amenable to committing any type of crime, his talk is highly irrelevant and arrogant. He doesn’t believe in anyone neither anyone believes in him. Without knowledge or wealth he is highly proud of himself. If you try to tell him the ways of getting rid of his plight he will throw you out.

He doesn’t know anything and is not prepared to listen to those who know. He always boasts of things which he never did. He doesn’t know that without putting your mind and body to the highest of pressures and without hardships and hard work nobody can succeed. It is not at all easy to get respect from the society. Because of this lack of knowledge he is always disliked by the society for which he himself is responsible. He becomes his own enemy. He fails to understand that if he helps others there is some chance that others will help him.

It is common knowledge that if you can be of some use to someone only then you will be called for. Thereby such a man who is of no use to anyone is left alone. No one is bothered about him and hence ultimately he becomes highly unhappy and grieves a lot to which nobody responds. Shree Samarth therefore says that it is always advisable to let go all these vices and try to acquire the virtues to make your life worthwhile.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – SADEVLAKSHAN NIRUPAN

(ABOUT THE SIGNS OF GODLY PERSONS)

The one who has many inborn virtues and who always helps others and is highly liked by everyone is a Godly person. His writing is beautiful, reads very fast yet clearly and not only understands the meaning of the written word but can convert it into a spoken word which completely describes the meaning of it. He never goes against the wishes of anyone, never leaves the good company. Everybody wants him around no matter where he is. His popularity is ever increasing because he is the friend of the world at large. He doesn’t depend on anyone. His overall presence is reassuring for all. His behavior towards all and sundry never changes, whatever the circumstances and he does everything possible for everybody which consumes his major part of time yet he never forgets to perform his daily Sadhana though outwardly he may be involved in some other activity. He is very humble despite his yeoman deeds. He talks about only the things which he can do and never indulges in empty talk. Because he is respected by most nobody can question his position or insult him. He is never found wanting in anything.

Many aspire for his help and he doesn’t disappoint them. In fact he can’t see anyone in distress. He is a master of all arts and sciences but from within he knows the futility of them and the utility of the real knowledge. He is humility personified. He never wastes a

single moment sitting idle which is the only thing he dislikes. He is a workaholic. It is therefore impossible for poverty even to have a look at him. He stands tall among the masses and the classes too. In his presence there is no chance of quarrels or chaos.

He knows the importance of worldly wisdom in routine life and that of the knowledge of what is Atman and what isn't in the spiritual life. He never indulges in backbiting. He is wisdom in human form. He is perfect in all the karmas, Sadhana, knowledge and Vairagya. His intellect knows no bounds. He thus is omnipresent like the soul; in everybody's mind with a feeling of great love for him. He is aggrieved by others' grief and he shares and enjoys others' happiness. He cares for all as if they are his own children.

He is unhappy if people don't get what they deserve and spares no effort in seeing to it that they get it. He is never affected by anyone who dares to insult him for he knows that the insult is intended towards the body which is nonexistent for him as he is the really knowledgeable. He has scant consideration for the body, its demands and desires. He lives in the body but doesn't care a bit for it. In gist you should try to emulate him so that you also can become like him. You should also realize that he not only has thrown the mind body intellect conglomerate out forever but has the power of micro and highly penetrable universal wisdom.

He forgives all for everything bad they do. Forgiveness is his other name. Even the most vicious are all for him because he has forgiven them and set them free of all the sins they have committed. Everyone thinks that he or she is great but the fact remains that the only great one is the one who is acclaimed by all to be a great.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – DEHMANYANIRUPAN (ABOUT THE BODY)

Shree Samarth elaborates of the types of Gods who are worshipped, the types of Sadhana. He says that the reason for all these Gods is the original whirl of the universal flame. Gods are small parts of it. The original prudent God is singular. This can be understood only by application of wisdom.

Without the body you can't worship or do Sadhana. If you call this body as totally and completely untrue then you are left with nothing. You can worship because the soul unites with the body. Shree Samarth then gives numerous examples of things you can't do without the body. Through this body you worship the Gods but he advises that you should give them importance according to their status. Ultimately whomsoever you worship your worship reaches the original God. Body is the manifestation of the Maya but it is also the fruit of the feelings of the original God. (Shree Samarth here is in no way praising the body but only emphasizing that you need a body to achieve the state you aspire for after which you need not pay any attention to the needs of the body)

Now Shree Samarth comes to the point which he wants to tell. He says that whatever you want to know about the Atman is hidden inside your body and therefore you should tirelessly and with wisdom try to find that hidden Atman. Once you are able to do this, then

your mind becomes absolutely stable. Some people leave everything without thinking a bit and try to find the God, a path which surely leads to failure in both the material as well as the spiritual life. Here he also says that it is futile to worship anything which is in the spectrum of the properties and the principles. You have to go beyond them to reach to the ultimate thing, the Parbrahma. It is our self created and traditional illusion that we should be able to see the God in some form, without which the life will be a waste. In fact this very thinking is a waste! Those who know the secret of the enlightenment are therefore the really knowledgeable. All the Gods who are traditionally worshipped are the creations of human imagination and it takes a lot of courage and conviction to go beyond them and find out the real and the only truth. You are under the illusion that you are the doer when in fact it is the original God. This happens because you don't have the micro vision to see the real original God. To get that vision you have to firmly know by your experience that you can't and don't do anything and everything is being done through you by the original God. It is not perceivable by your sense organs or your mind.

Till your mind is wavering constantly and isn't stable at all there is no possibility that you will have the enlightening experience. That experience makes you realize that it is the only permanent thing which has no end whereas everything else has an end. See that with your knowledgeable vision and remain in unison with it forever. Once you have achieved this you become the Parbrahma itself and all others are left in dismay by the things you can do. This state can be achieved only by the company of the Saints and your own enlightening experience. If you are able to do this, only then you can get out of the vicious cycle of birth and death. The best way to achieve this is of course the blessings of the Guru and his preaching which shows you the correct path.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – BUDDHIVADNIRUPAN

(ABOUT PHILOSOPHICAL INTELLIGENCE)

The really spiritual one who is highly wise also is accepted by all in totality because he does everything after giving it a due thought which renders his work faultless. He never does anything which can create doubts in the minds of the people. He is prudent enough to know the beginning and end of everything and their consequences also. Some people wear the garb of being spiritual but they have some ulterior motive behind it and finally they are bound to be despised by the very people who had earlier adored them.

Shree Samarth now gives examples of fraudulent spiritualism which spells doom for the advisor and the disciple both. He just hates such people who indulge in this. The real Saint never asks for anything from anyone. He wants the popularity of the God to go sky high and even beyond that. He has to turn the people towards worshipping the real God.

Understanding the social mind is a very difficult art and therefore only the one who can do it is capable of leading the society in the correct manner. He can organize the various groups in the society by motivating them to work for a good cause. He himself should accept only that which is absolutely praiseworthy and highly adorable. Whatever is lackluster

should be avoided by him. He should become popular on account of his selflessness. He should be a visionary knowing exactly what needs to be done in a particular situation. He should foresee any possible obstacles and the ways to overcome them. Whatever he does should be inimitable.

He achieves all this through his penetrating wisdom and intellect. He has this due to his unflinching faith in and love for the God. He is capable of turning a diehard atheist into a perfectly spiritual being. He knows how to handle the virtuous as well as the vicious for he can read the mind of all and then behave accordingly. Only a selfless and the kindest one can do this. He can literally metamorphose the people around him. This is the real strength of the knowledgeable about whom Shree Samarth is talking. He doesn't expect and even dislikes anything in return for whatever he does for others even though many want to pay back in cash or in kind.

His worship, knowledge, astuteness, Sadhana are all monumental. All these qualities make him immensely popular amongst the masses and the classes. He is all the time bothered about others and does everything possible to relieve the sufferings of all. This lends infectious liveliness to all the things that he does which spreads throughout the society.

There is no guarantee of this body, you can't predict the time of your death, and you can't even imagine what will present to you the next moment. That is why Shree Samarth advises all to be cautious all the time. He asks us to do whatever you can today and not wait for the morrow. Apply your wisdom while doing anything for there is nothing in this universe which doesn't fall in the spectrum of wisdom. Whenever possible go into solitude and learn for yourself how to acquire wisdom and apply it. Those who always think before acting never face failures. All this requires deep philosophical introspection about your intelligence and the wisdom to know from where it comes. That indirectly means the final enlightening experience which enables you to avoid all the doubts in whatever you come across.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – YATNANIRUPAN

(ABOUT THE EFFORTLESS EFFORTS)

The really knowledgeable should always talk about the God and his might with all his efforts concentrated on singing his praise with spirituality written all over it. It should be totally flawless otherwise some wise men listening to the talk immediately know the worth of the talk and the one delivering it. His talk should be short, sweet yet highly meaningful. He shouldn't get angry with anyone who tries to disturb him during his talk but on the other hand he should try to pacify him and solve his query. This way he can win over his audiences. He shouldn't be temperamental anytime and especially so with those who have the habit of unnecessarily and purposefully distracting him. While dealing with such people he should adopt an attitude of being extremely tolerant with them so much so that they start wondering about the loads of patience this man has and rethink their strategy which is again bound to fail and finally they are rendered helpless and ultimately have nothing else to do but to surrender before him. He should know whom he has pleased and whom he hasn't.

He should not expect anything from anyone. If he has this attitude then he is unable to satisfy anyone as he himself isn't fully satiated. On the contrary he should have a total sense of fulfillment. Then only can he expect others to listen to his message preaching his path. He should also be able to satisfy others on all the counts. From deep within he should be in constant unison with his inner self but from outside he should be with the common people for it is a fact that the God is with the poorest of the poor. This is a very important fact which he should never forget. He shouldn't take for granted that everyone is good or bad but be able to judge and sift. He should also never think that only he is the best. Without people there is no importance of his greatness. At times he may have to behave contrary to his faith to please the society at large. If he is not capable of taking the people along with him, then it is better that he keeps to himself doing his Sadhana. He has no business to spoil others. This is like walking on the razor's edge. If he can't maintain the fine balance then he is of no use to the people nor is he capable of doing his Sadhana.

Shree Samarth says that these things are not at all easy and to perform them intelligence of the highest level is required and mere faith is of no use. You can get people around you but to keep them satisfied all the while is a Herculean task. Your spirituality will manifest only if people's love for you is ever increasing. Then your efforts start bearing fruits and the people also start trying to emulate you and your preaching of spirituality. You and the society should always work in unison rather than having conflicting paths in which case both are the losers. There is no dearth of people who pose as spiritual ones to meet their own needs. These people are more dangerous than the most vicious. At the same time Shree Samarth again reiterates that if you aren't of the type who can keep different kinds of people happy then it is better that you keep to yourself. At least then you won't be blamed for misleading the people.

There are fools in the society who will behave like fools but there are those so called wise who fight amongst themselves because of their pride. You may be caught between these two many a time. If you can please both types of people then you can pursue your path of improving the social mind and ethos. Otherwise keep yourself off them and just mind your own business says Shree Samarth. He further advises that it is for you to decide what you can do because you are the best judge of your abilities or the lack of them.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – UPADHILAKSHANNIRUPAN

(ABOUT THE NONEXISTENT AND THEIR IMPLICATIONS)

There are many good people in the world having good thoughts. Some of them are leading family life but from within they aren't attached to it and are always happy come what may. They have enormous patience and their talk is endearing to all. Many are highly knowledgeable about various subjects. By serendipity you may even get to meet a Saint to the core if you are lucky.

The Saintly people have the uncanny ability to find others who are full of knowledge which they acquire for themselves within no time. This leaves most of us astounded. Their talk and behavior stems from their own experiences and therefore are authentic. They are not like others who would talk something and do exactly opposite. They are also not like

those who consider their vices as virtues. They are able to do things with such speed which can just be imagined by us. This is because of their state of constant unification with the God. They thus aren't subject to mistakes. And if they do commit any the loss is far greater in magnitude as the whole society's fate is at stake.

Others don't know where, why and how they commit mistakes neither do they understand what someone else does is right or wrong. The number of such people is more and thus the chaotic situation which is prevailing. (Shree Samarth mentioned this about his times but is absolutely true even today). Shree Samarth explains that this can be avoided by being prudent and wise enough to know your limitations and set boundaries for you which shall not be exceeded in any given condition.

Those who can't cope up with the pressures of working for the masses while pursuing their spirituality are better off looking after themselves and keep their minds cool and not disturbed by any thing else. If whatever you do neither helps you nor the society then it is always better that you don't do these things in the interest of the society. The society doesn't have any collective faith or belief in any single thing, the Saintly people have to create it and sustain it too.

All that happens in the visible which is highly unstable reaches the soul. All the difficulties in the visible aren't there in the highly stable Parbrahma which is the only place for the purest bliss. All that is diseased in the unstable, ceases in existence at the Parbrahma. There is no grief at that state and only bliss is there and that is why it has to be maintained forever with the application of highest wisdom. You should understand that you are basically Atman without any properties. Whatever that is around us including the so called our people is because of the aftereffects of our karmas and they disappear when their time is over. Knowing this you should develop the attitude of being unaffected by anything around you. Those who are really bored with all this and go beyond this are bound to get the final bliss. If you are not concerned about whatever goes on in and around you, you don't do anything to either rectify it or try to do something which is going to be futile. Sometimes it becomes imperative that you have to do something may be for the uplift of the society but for the remaining period you can afford to be with your own self in complete bliss. Nothing in this world waits for anyone and therefore you should know for sure that nothing is greater or better than total inner satisfaction. You are luckily born as a human being, utilize it to attain and maintain the final bliss.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – RAJKARANNIRUPAN (ABOUT POLITICS)

If the knowledgeable has the desire to be amongst the people he should accept their leadership and then do according to his wishes. But before this he should think very deeply by going into solitude; about what he desires to be done amongst and by and for the people. He can think of many plans and the ways of implementing them for the benefit of the people. If he ceases to think he loses the capacity to formulate any plans let alone implementing them.

If one thinks wisely before doing anything or getting the things done then they can be done, but if you don't think then everything may be undone. The knowledgeable should be able to read others' mind and especially if others have some vicious designs. This enables him to counter that effectively or to evade it. Shree Samarth says that the knowledgeable should not stay put at one place for a long time as too much proximity breeds contempt. He advises them not to be idle and not let the society being idle in which case everyone stands to lose. He should manage them and direct them on the correct path whereby everyone stands a chance to gain.

He should guide the people about their Sadhana and the necessary karmas to an extent that no one is left with any time to even think bad forget about doing it. Here Shree Samarth describes many practical ways of doing this. Appoint the person as Store Incharge if he has already stolen many things from it. As an Incharge he would be responsible for anything lost from there and hence would think hundred times before stealing and even if he finds a way out catch him red-handed and then forgive him etc. Never think that any man can be useless. If one is good for nothing then he should be confronted with a person like himself and then both would know what was wrong with them and would try to correct that. Same is applicable to the arrogant, unnecessarily talkative etc. If someone is a thorn in the way of others he should be confronted with by a person like him whereby both either realize their mistakes or end up as thorns in each others' path and then realize the futility of what they were doing. Vicious should be confronted with by a vicious and criminal by another criminal. While doing this he shouldn't allow this secret to be leaked out. If people feel that you are a novice let them, it would help your work rather than damage it. Whatever you do should not be given undue publicity which can destroy your work or worth.

He should be liked by one and all because of his reputation. They should be proud that they are his disciples. He should set examples before them by his own work. There is urgency in whatever he does because if the job isn't done fast and with all the might needed it would go waste. He is utmost cautious every time he takes on anything. He never believes that others would do his job rather he believes that he would have to do not only his but others' also. Those who behave contrary to this are sure to repent as their job is never done. You have to work very hard indeed to succeed. Success never comes easily and never ever without your own hard work. He knows that when he wants to get something done from others he should reveal only that much which is essential and not the whole of it which might prove to be an impediment in the completion of the work. He knows exactly how much to reveal. He keeps the reins of any work with him only but induces others to work by which he can make hardworking loyalists (Towards the society) out of miniature men. He may have to fight with other so called leaders but he should take them head on and defeat them for the cause of the society. He should also weed out the vicious. This is required to be done although it may seem contrary to spirituality for the simple reason that if he doesn't do it then the society stands to lose.

If he wants to lead the people then he should formulate stringent rules and regulations and should set an example before them by meticulously following them. While doing all this he should never lose his continuous contact with the spirituality. He should be feared by the fearful who have seen others like them being destroyed by him. This way there won't be any clashes amongst the people. This is not at all easy but if he wants to lead the people then he should be prepared for it and never lose his focus. He shouldn't be easily available for any sundry thing (Though he should be readily available for an important work) but the people should be always

talking about him as they are magnetically attracted towards him. He in fact should be the person who can get anything done without getting directly involved but in fact is holding all the reins and has all the controls in his hand which obviously are unseen by others.

END OF THE NINTH SAMAS

THE TENTH SAMAS – VIVEKLAKSHANNIRUPAN (ABOUT WISDOM)

At places where there is the presence of a Saintly person doing everything possible for the society there goes on continuous deliberations on various subjects with all the thoughts of many pundits contributing. The people always discuss about how to acquire all sorts of virtues, what the truth is and what isn't, the real form of the path of worship, the path of and the ways of doing Sadhana and the thought of the real knowledge becomes consolidated with the disappearance of the body mind intellect conglomerate.

The Saintly person leading the society is from within full of Vairagya. He is involved in many things but his mind is always within. For others though he is totally involved as he solves all the problems they face keeping them in peace all the time. People love him more than anyone or anything else. Although he is surrounded by many few know the reality with him or within him. He does what he preaches and therefore he is adored all over. Most of the times people are unaware of how he does the things but are satisfied as they are kept happy by him. He goes on gathering followers for the simple reason that whatever he does simply attracts everyone towards him. They are so much under his control willfully that he is allowed by them to metamorphose their whole thinking process which makes them highly balanced. He is a living example in front of them and thence it is no wonder that he has innumerable followers.

He should stepwise delegate all the knowledge that he has to those who are capable of acquisition. His aim should be wisdom for all. He should also look for people like himself who are the future for the society and make them able in every sense of the word. He should solve everyone's difficulties and remove everybody's doubts. He should get things done through others without troubling them and rather by pleasing them. If he thinks that his job is done at one place then he should move to another potential one where he is needed. He should use all his bodily might and never ever rest even for a while for his idleness will spread like a fire in the community which basically likes to be idle. This will lead to destruction of whatever has been done with a great effort indeed. This will also lead to loss of faith and loss of worship as a consequence. He shouldn't take credit for anything but at the same time he shouldn't be any time discredited too.

Shree Samarth says that these are very difficult things and the life of such a person is full of challenges and more challenges. To lead such a life he should have a powerful body and an even more powerful and extremely steady mind. If he finds a person like him he should teach all the tricks of the trade to him also for he would be useful for the posterity. He should also remember that till the time he can lead the people with all his might he should continue but when he feels that it is taking an undue toll upon him and whereby not only him but the work also is suffering he shouldn't make it a prestige issue and handover the charge to an able person. By this he proves to others and himself that he is not interested in keeping the baton with him even

when he is incapable of carrying it. He thus sets an example before all that selfishness is self destructive in the end. He is able to calmly walk off without being affected in any way and without even accepting the acknowledgements; a quality highly respected by the society. He then can set foot upon any other territory hitherto not treaded upon. He knows that becoming a slave of circumstances is pitiable and rather he should create circumstances wherein everything will be in peace serving him. He is highly conscious of the fact that without doing anything nothing can accrue.

He is also aware that if he or anyone else doesn't do anything nothing is prevented from occurring and all the things will continue to be done; you are a mere puppet in the hands of the destiny seemingly doing something. But if you even don't try then you are doomed and the destiny too deserts you. Shree Samarth always stresses his theorem of you are the makers of your own destiny. He tells us that this life is difficult to lead in the first place and if you lose confidence anytime you are sure to drown. Whatever is seen is basically worthless and temporary but it can be given some meaning only if you give it your best with all your wisdom by which you come to know the truth about it and go on losing all the attachments at a faster rate and pace but do everything for you know that without doing them you and the society will be the poorer for it. He finally advises all to be courageous throughout and never lose it or confidence which yields nothing whereas persistence with them will definitely see you through.

END OF THE TENTH SAMAS

END OF THE NINETEENTH DASHAK

THE TWENTIETH DASHAK – POORNANAMDASHAK

(THE DASHAK OF COMPLETENESS)

THE FIRST SAMAS – POORNAPURNANIRUPAN

(ABOUT THE COMPLETE AND INCOMPLETE)

The mind and the body, the five basic elements and the three properties, the soul and the original Maya and the principles are all pervading. In the same manner the Parbrahma which is without properties is also all pervading. The disciples ask Shree Samarth if there is any difference between their pervasiveness. They also ask whether the soul is with properties or without them. The doubt when tried to be resolved with imagination goes on increasing.

Shree Samarth then starts his talk to remove all these doubts. He asks the disciples to think with wisdom and then to experience rather than imagine. The power of the body proper depends largely on the useful mass but all said and done it can't match that of the mind for the body is very static in comparison to the mind. But it is wrong to consider the motility of the mind to be a proof of its all pervasiveness as the mind most of the times works in a one-sided or otherwise lopsided manner. The earth has its own limitations; water and light too have to work within the permitted boundaries as they aren't complete by themselves. Fire and wind are highly unstable and hence incomplete. Sky has no limitations but it ceases to exist without anything else, which isn't the case with the Parbrahma. The properties and the Maya are nothing but illusions and hence highly destructible. Therefore all these can't be said to be all pervasive.

The soul and the Parbrahma are two sides of the same coin. To avoid the confusion in the common disciples' mind Shree Samarth says that they should talk about them in the context of the meaning of words whenever anything is said about them. Traditionally speaking soul is in the body but it is also used to denote the Parbrahma and hence this word should be used very carefully after giving due attention to what it would mean. If you consider the soul as the one inside any "Body" it naturally becomes highly unstable like the mind and this instability then renders it to be different from the Parbrahma. You have to completely clear your thoughts and mind to understand this. At any given time or space this so called soul isn't capable of being all pervasive on account of its instability. It is simple to understand as when you talk about this soul you are associating the body with it which by no stretch of imagination is all pervasive. The thing which is all pervasive is thus the Parbrahma.

The shadow of the Parbrahma in the feelings of the body mind intellect conglomerate is the soul that we are referring to. It can't match the Parbrahma as it is only a shadow which is highly unstable and dependent upon the rays of the Sun which again is unstable. The sky which is present in any object as its inherent part and especially so in those ones which are having empty spaces is like the Parbrahma and its presence in the empty spaces is like the soul. The sky doesn't change whatever the occupancy and so does Parbrahma. The Parbrahma also seems to change according to whether it is inside the body as soul or everywhere else as itself but in fact it doesn't as it is still there even if there are no bodies or anything else. Its originality is never lost.

If we say that the sky is a part of Parbrahma and the mind is that of the soul it has to come out of experience and not mere imagination. The mind can't be equated with the vastness of the sky or the real pervasiveness of the Parbrahma. This also should be experienced and not just imagined. Shree Samarth gives a very simple example here. The Parbrahma is the most stable thing. Some ill knowledgeable try to equate it with so many things which are seemingly stable like a mountain forgetting that the mountain is susceptible to movements and even a collapse, forget about the final destruction which it is subject to.

Shree Samarth now turns his attention to knowledge. He says that knowing the Parbrahma as it exactly is, is called as knowledge. Not knowing that the Parbrahma is there everywhere is lack of knowledge and thinking that all that is visible is true is a gross misinterpretation of knowledge. Now he tells us that the soul or the Atman is highly prudent and is a witness to everything everywhere. It is the same in all the bodies but it is our own divisiveness which makes its fragments and then we erroneously refer to it as the soul limited to the body. If this misinterpretation and misconception is got over and we leave the mind body intellect conglomerate

behind then this presents to you as the real Atman. If this Atman loses its prudence, forgets its all pervasiveness and thinks that it is nothing but the mind body intellect conglomerate then it becomes the soul limited to the body by taking birth as some live form.

Shree Samarth now goes even further to explain this complicated subject. He says that it goes without saying that the soul which you restrict to the mind body intellect conglomerate can't get over the cycle of birth and death and the same is true for the Atman if it thinks that I am the Atman. The only difference being the soul is born as any live form whereas the Atman is born as reincarnation of the Lords, Brahma, Vishnu or Mahesh. Even when the Atman is born thus it can't escape the fact that it is born on this mortal earth and hence has to suffer the vagaries of life. The feeling that I am the Parbrahma is knowledge and I am the body is lack of it. You have to go beyond these feelings to reach the ultimate which Shree Samarth calls as Science. He says that the feeling of I am something which is there in knowledge as well as the lack of it should go for remaining in the state of being scientific wherein you remain there only for the sake of uninterrupted and uncorrupted self enlightening experience which is free of any repercussions or implications. Just the knowledge that I am something led to the formation and maintenance of this universe. This knowledge remains to be diseased. It is the original whirl which emanated in the immovable Parbrahma. From it originated the eight faceted Nature leading to the formation of the universe the origin of which being diseased has to be diseased in nature itself. Everything else apart from the highly scientific state of the stateless Parbrahma is formed from this original whirl known as the original Maya. First you have to acquire the knowledge and then leave that behind to achieve the scientific state of being there without any form or properties.

END OF THE FIRST SAMAS

THE SECOND SAMAS – SRUSHTITRIVIDHLAKSHANNIRUPAN

(THE THREE ASPECTS OF NATURE)

Before the origin of the Maya Parbrahma was the only thing by its own. Even if the visible universe comes and goes the Parbrahma remains as it is occupying all the seen and the unseen. There are no bounds or limits for the Parbrahma. It is unique in every sense of the word and completely independent. Without it nothing can be there. Go beyond the so called visible and imagine that the visible is nonexistent, then you will realize that there is no motion anywhere, everything will be experienced as empty. If you apply your wisdom of knowing what is permanent and what is temporary then you will experience that this motionless empty space is fully and totally filled up by the one and only Parbrahma (Shree Samarth stresses that this isn't easy at all and only the chosen few will be blessed with the eternally complete experience of the Parbrahma). They will have a four dimensional view of it and as the mind can only comprehend the three dimensional ones it is utterly incapable of adding the fourth dimension which only the Guru is capable of adding for the sake of a deserving disciple.

The visible is comprehendible whereas the Parbrahma isn't. The visible comes in the spectrum of the imagination whereas the Parbrahma doesn't. You should always keep in mind the meaning of "You are that" and "I am the Parbrahma" which always helps

in the Sadhana a great deal. There is nothing greater or better than the Parbrahma, no Sadhana is better than continuous listening to the Saints and Guru and thinking over it and imbibing it which can accrue the enlightening experience of the Parbrahma without which no one can have the real happiness. The key to getting to the Parbrahma is continuous deep thinking over it.

Instability yields grief while stability gives sheer happiness. The great people experience this stability. For this they have to continuously think right from the beginning till the end. The beginning is the original whirl and the end is the live forms, therefore the Sadhak who thinks about the original Maya and the continuation of it till the formation of the live forms gets to experience it and his knowledge then becomes a conviction. This visible was created by imagination. It is experienced by three types. This has to be thought over with incisive knowledge. The first one is from the original Maya to the three properties which are limited by time and space. The five basic elements is the second type which are visible completely in all the aspects. The live forms are the third type. There are innumerable ways in which the live forms live. The basic creation of the entire visible ends here.

Shree Samarth says that the original Maya is full of feelings. At its root is most micro imagination. It can elaborate into anything imaginable. It is its property. This is the cause of the eight faceted Natures. It is the seed of the whole tree of the universe. It gives life to forms which are without it. Its micro forms have to be recognized by the slightly macro marks they leave behind.

The original Maya includes the primary genders, the existence of the genders in one form, the eight faceted Nature, and the three basic properties including the purest virtue albeit in a secret way. When the basic properties express themselves the Maya is known as the explosive one. Those who can fully understand the forms of the basic properties are the real Saints. The properties in their original but veiled state when they aren't expressed are alike. This is a highly complicated matter to understand and only the Saints and the Guru are capable of this and the disciples too can understand but the Guru should be convinced that the disciple is capable enough to be told about the intricacies to know them. The principles are highly motile and aren't omnipresent which can be realized only through self experience. The terrible and immeasurable expansion of the five basic elements creates the entire universe. The earth creates all the live forms and endows them with the relevant faculties to carry out their assigned functions. The live forms continue to undergo the cycle of birth and death but the mother earth remains unchanged. In the same manner the entire universe including the earth also follows the same pattern including birth and death but the Parbrahma is the only thing amongst this whole lot which never ever undergoes any change and remains as it is.

END OF THE SECOND SAMAS

THE THIRD SAMAS – SOOKSHMANAMABHIDHANNIRUPAN

(ABOUT FINDING THE MICRO)

Shree Samarth has told about the origin of live forms from the Maya. He now tells us to think over it deeply and consistently and turn your thoughts gradually inwards and backwards so as to reach the original Maya. Whatever that is macro should be discarded. Whatever that is micro should be thought over and dissected out so as to get to know the properties of it. From here onwards go on thinking and dissecting over and over and over again to reach up to Maya which is reachable by using your hitherto unused micro vision.

There are feelings and the absence of them in all the properties. This may seem contradictory but you will understand it if you go deep into it. The vices signify pure lack of knowledge, virtues pure knowledge and that in between signifies the admixture of both. If you understand the basics of the properties then you will understand the chaos created by the Maya. The properties are veiled in the greatest and the biggest principle. It is therefore rather muddy. The original male and the female "Nature", the Shiva and the power and the half male and half female yet a highly powerful expression are but the admixtures of the properties and principles.

When the properties are in this chaotic state they are in the micro form as well as are in an amiable one. Therefore this state is called as the state of equalities of properties. The origin of the life is here. The original Maya is full of all the principles. These principles and their interrelationships are intricate. These entire plus the basic elements and the many interpretative names of the Maya have to be thought over deeply to find out the chronological order in which the universe was created. Just a cursory look won't yield anything. Most of us do that and therefore land up into confusion which remains forever. One who consistently thinks over this and gets to understand the original Maya and the form of the three properties gets rid of all the confusions. Without understanding this everything is worthless.

The seed of the entire universe is inherently in the original Maya. If you can understand and realize this without any effort then you can get to the ultimate easily. The one who understands the truth about the original Maya and the three properties gets rid of all of his queries and therefore he leaves nothing to imagination. He therefore can understand the abstract which is indescribable. This is because his vision is changed to see beyond the visible. With the enlightening experience of the Parbrahma Maya is destroyed. When that happens there remains nothing but the Parbrahma. Here there is total absence of duality. Those who can do this and attain this are the real great men. Your wisdom works in a dual manner till Maya exists for you in the sense that you imagine and then think but when you dispel Maya your wisdom too vanishes and merges with pure Parbrahma. In the earlier state there are many differences which you experience and you literally have to live many existences too. This state reverses head on when you have the enlightening experience of the Parbrahma. You then become a great Yogi who is totally in unison with the Parbrahma by leaving everything behind without any trace or even a hint of attachment.

Once you realize that the Parbrahma is the only truth then you shouldn't any time have any doubt about that and never about the untrue Maya. There are many people in the world but there are few Saints. It is highly important to know who the real Saint is. If you want to pursue spirituality you have to perseveringly search for the real Saint. When you get to know about many Saints, you can find the greatest of them all in all the aspects and importantly regarding the self enlightenment. You have to follow his preaching to the hilt to get yourself enlightened. Without self enlightenment both the family and spiritual lives are wasted. The most powerful and the best amongst all is the one who is overflowing with the real knowledge.

A Sadhak should consistently think about the meaning of the Saint's preaching to get to the real knowledge. Shree Samarth says that this thing has to be done repeatedly over and over again by which the real knowledge can be acquired, everything can be understood easily and there remains no place for any doubts.

END OF THE THIRD SAMAS

THE FOURTH SAMAS – ATMANIRUPAN (ABOUT THE ATMAN)

Shree Samarth says that the disciples should listen to whatever he is going to say carefully as he is talking out of his own experience. You neither learn from the past or from the experience which leads to making your own life difficult. If you look around yourself then you will find everything in a chaotic condition. This is despite the presence of the law and order. In the same way although everything seems to be chaotic in the universe there is always the presence of the power of the God. All the live bodies on the earth are the homes of the God. He experiences all types of happiness through them. His greatness in its entirety is difficult to understand. His kindness can be experienced to some extent by looking at the mothers'. With this kindness he is able to protect the world despite the chaos.

The power of the God is distributed all over the universe. The entire universe runs according to his wishes. This power is in the form of feelings which are responsible for every single moment and the happenings. This God is no one else but the original male which is in turn the ultimately knowledgeable Atman, the Parbrahma. It is present in the living as well as the nonliving controlling their absolute existence. The complexity of the universe up to its ultimate creation, the human being, is nothing but the expression of its power. It is not only the ultimately powerful it is calm beyond any imagination even while running every single moment in every single micro or macro thing. While creating it didn't differentiate, its intention was to just create and make it viable. The motive behind was neither to create good or bad nor virtuous or vicious. It is present in all and sundry. It is beyond anybody's imagination except the Saints' or the Guru's how the differentiation came into existence. Humans are bewildered and amused at this mystery and to unravel the secret behind it they are in pursuit of knowledge.

The way to unify with the God is to constantly remember that everything exists and works on account of his power. During this time when you for a while or more forget about yourself you are in real meditation. When you forget about yourself in all your entirety then meditation bears the fruit of real knowledge. The God or the Atman or the Parbrahma and its power are expressively present everywhere in the universe with real knowledge obviously accompanying it, yet very few are blessed with the knowledge of its presence. You won't ever get to it or even have a glimpse of it till you shed off all the desires while you are worshipping or performing Sadhana. Worship or Sadhana with desire is a waste of time. The Atman is highly prudent and is a witness to all. To know about it you should have the company of Saints or the Guru, listen to their preaching and above all you should be prepared to acquire the real knowledge through your own experience/s. It has to be experienced by you and not by anybody else to achieve

the ultimate bliss which is the property of the one who experiences it and not of others who just keep on imagining about it.

The imagination which came into being of the original male was that of the Atman. From here onwards the play of Maya starts. Everything is occupied by and is activated or deactivated by this imagination of the Atman. You have to go beyond this imagination to avoid the interference of Maya. Then you find out the omnipresent yet indescribable God or Atman or the Parbrahma. If you deeply think over this then you will realize that the Atman being omnipresent it is inside you too thence as a worshipper or Sadhak you are trying to find out the real you inside the virtual you. During worship or Sadhana the duality of the mind body intellect conglomerate remains but when you find the Parbrahma inside you this duality vanishes for ever.

The Atman rules the entire universe. There is no doubt that there is power in good deeds or karma but there has to be an uncorrupt feeling all the time while performing karma that it is he who is getting it done through you and you are a mere puppet doing all according to his wish. If you are able to do this all the time then you are not bothered about the outcome of the karma and even if you reap the fruits of it you remain nonchalant and unattached to it and have no pride of any achievement/s. This pride is responsible for the continuation of duality and once it goes for ever the duality too goes and you become the Parbrahma yourself. Further thinking on this will yield the knowledge that the Parbrahma is not only the giver but the doer too through you. You should ultimately realize that you without this knowledge which is practiced and not just preached will remain in the dangerous spectrum of Maya which is utterly untrue. It is hence always preferable to grasp and cling to the knowledge which he is kind enough to dispense and do all the necessary karmas only. It is the self enlightening experience which will make you understand the real meaning of everything. This highlights the importance of the self enlightening experience of the Atman within you.

END OF THE FOURTH SAMAS

THE FIFTH SAMAS – CHATWARJINNASNIRUPAN

(ABOUT THE FOUR BASIC THINGS)

The universe by and large comprises of only four basic things. They are the Parbrahma, the Maya, the five basic elements and the basic principles. The Parbrahma is totally different from the others and is beyond the human imagination. It is the purest, highly immotile, without any ills and boundless. It is the basis of everything visible or invisible and is incomparable. The second one is full of all types of imaginations and their manifestations, the original Maya. It has many micro forms which are admixed randomly. The original whirl and the flame of life which emanated from Parbrahma (Which Shree Samarth says is an accusation on the Parbrahma) led to the formation of the original Maya.

This original Maya in its purest form is the feeling of the God. It resembles the omnipresent soul, the highly momentary feeling like a whirl which emanated from the utterly immotile Parbrahma. At this stage the three properties are present in equal amounts. It is nothing but the original half male half female yet a complete gender, the original power, the

feminine Nature and the original male. It is the purest virtue from which originate the three basic properties. All these admixed with the mind are nothing but the original Maya. The only permanent one is thus expressed and can be experienced. These expressions being experienced are temporary creations of the Maya. The third one comprises of the five basic properties where there seems to be presence of the original feeling in a meager amount but that feeling remains at the beginning of the elements and at their end. The fourth one is the basic principles which manifest as the live forms.

The live forms are full of feelings to an extent that they seem to burst out at the seams. The soul is like a seed which contains all the genetic information for the growth of the whole tree with all its parts. It is thus expressed in innumerable live forms. This way the original whirl expanded into this visible vast expanse with all its contents including the human being through whom it experiences various things. In the form of the human being he experiences a lot of things as only this form has multifaceted multipurpose and multifunctional organs and sense organs developed completely through which almost everything can be experienced.

Only the human being has the capacity to acquire many types of knowledge, arts, science etc. The entire universe is run by the power of the Atman which creates order in everything including the things which the human form can acquire. When you have been born as a human being it is imperative that you see everything, acquire knowledge, create and maintain your place in the society as an honorable human and while doing this never lose the capacity to filter out the vices and only keep the virtues by consistently thinking with the help of the wisdom endowed and imbibed by you which has been so gracefully imparted by the Guru. Only the human being if he wishes can acquire anything and everything he wants to but he should never forget that he is able to do this because of the power of the God which creates, sustains and maintains him and simultaneously keeps him in check. All this can be understood only through the human body.

Getting born as a human being is the blessing of the God. The rest of the live forms have to do everything with tremendous efforts just for their mere survival as they are only meant for it. When you have got this rarest of the rare opportunity you should utilize it fully for the ultimate gain by the proper use of your wisdom. If you waste this opportunity by your idleness then you are doomed to undergo innumerable cycles of birth and death as other meaningless live forms for you have failed to recognize the God when you were born in the human form.

The human being, who continuously thinks, listens to the Saints and the Guru and practically has the enlightening experience of the self and lives in that state although he seems to be doing his karma ultimately becomes unified with the God or the Atman or the Parbrahma. He just has to follow the preaching of the Guru and accordingly search his own self hidden deeply inside him, get its experience and finally unify with it. This has to be done with the blessings of the Guru but it is he who has to do all the Sadhana required for it. One who is prepared to do it on his own after Guru’s blessings is able to dispel all the doubts and reaches a state which can be understood only by the one who is in that state as it can’t be described by any words.

END OF THE FIFTH SAMAS

THE SIXTH SAMAS – ATMAGUNNIRUPAN

(ABOUT THE PROPERTIES OF THE SOUL)

The visible is divided into two. One has feelings incorporated into it whereas the other of which the major component is without feelings. The first one comprises of the live forms. The bodies of the live forms are complexly built and the full knowledge of its nature/s is very difficult to understand.

Innumerable live forms are born and die. The only thing which supports them is the earth. Beyond that there are the five basic elements. Some of them are comprehendible to the sense organs and others aren't. Wherever there is movement you take it for granted that the soul is present there. The feelings in the live form manifest themselves as happiness and grief. This is true for the soul too. The origin of the emotions, mind, intelligence and pride are all part of the soul.

The properties of the sky like desire, lust, grief, anger and fearfulness, the basic properties, all types of thinking, bravery, the nine types of worship, the four types of Mukti, the feeling of being detached, the natural state, the prudence, the witness, the one with the fullest knowledge, power, the capacity of movement, listening, elaboration, the visible one who visualizes and the one who prudently sees, the one having the aim and the one achieving the aim of meditation, the one that can be imparted, the one who can impart and the knowledge that is imparted, the meaning of all the religious books and scriptures, the ongoing spirituality, the power attained by the acquisition of the real knowledge, the state of being bound, the state of inclination for spirituality, the Sadhak, the Siddha, the pure thoughts, the real meaning of the preaching, state of awakening, dreaming, drowsiness, deep sleep, the half male half female, the original Maya, the original live forms, the entire universe, the Atman and the ultimate God are all the properties of the soul. These are all expressions of the original feeling. Whatever is indicative of the micro (And these are so very innumerable that they can't be described individually and therefore the mention of some representative examples) are indicative of the soul.

The original power, Maya, other powers, various things, their creation and maintenance, the hypothesis and the theorems, various types of knowledge or the lack of it, knowledgeable the feeling of being distant from everything except the truth, virtues, vices, the search for the principles, clear thought process, types of meditation, ways of unification with the ultimate, the state of understanding the real you, various Gods, the Saints, Rishis, the live and nonliving forms, the existence or the lack of things, the entire universe are all the properties of the soul.

The Parbrahma is totally devoid of any properties and the soul is full of properties. One who is able to detect the presence of the soul in everything is a worshipper and a Sadhak, who on fulfillment of his worship and Sadhana will get to the Parbrahma and will be freed of all the doubts where there is no place for any imagination.

END OF THE SIXTH SAMAS

THE SEVENTH SAMAS – ATMANIRUPAN (ABOUT THE SOUL)

Although the self enlightening experience can't be described by words it has to be told somehow for the benefit of the others so that the bliss it accrues can also be had by others. All the forms of all the Gods worshipped at the places of pilgrimage/s, the secret powers of the God which are experienced by many and the experiences of some which are absolutely unbelievable are nothing but the properties of the soul.

All the powers that can be experienced, all the virtues are the properties are of the soul in the pure form. If the soul is admixed with something then the vices and its consequences manifest. The Sadhak should search his mind body intellect carefully to find out the macro and the micro principles which will enable him to understand the whole sequence of creation, maintenance and sustenance.

While searching for the principles one comes to know that the body is made up of the five basic elements while the feelings in that come from the soul and the Parbrahma being omnipresent, it is there too. Thus we exist as a combination of these three which has to be experienced and only then can it be understood. When the soul leaves the body all the feelings go and the body without soul is nothing but a dead one still consisting of the basic elements. Everything thus comes and goes but only the Parbrahma remains all the while. What is true about the body is also true for the entire universe after the disappearance or destruction of which only the Parbrahma remains.

When feelings are incorporated into the admixture of the basic elements the live forms are created. Everything goes on continuously changing on account of the Maya and the soul although the Parbrahma is accused of this. One who thoughtfully understands this with his own enlightening experience is the real knowledgeable. The continuity of the Parbrahma is without any breach whereas there is no continuity in Maya or the soul and therefore there is no chance of any change in the Parbrahma but there can be innumerable changes in and because of the Maya or the soul. The Maya and soul thence are subject to the final dooms' destruction but the Parbrahma remains as it is forever. The scheme of the universe seems to be an inexplicable secret but it reveals itself to the real knowledgeable who gets the real pulse of it and everything becomes so evident for him. Shree Samarth says that you have to have the enlightening experience only after deep thinking over this in absolute solitude.

If you happen to meet a Saint who has had the self enlightening experience you must discuss all these things with him in all the possible details as this is the biggest opportunity and is the best solitude (Here Shree Samarth means the lack of duality). If you don't search you can't get anything. When you search for the real thing your doubts start vanishing. If you search with the application of wisdom you find that there isn't anything called the web of the Maya. The soul is the basis of the visible which is an illusion which goes off with your knowledge. The knowledgeable Sadhak searches on and on and in the way he destroys the obstacles like the temporary principles, elements and Maya and then gains the real thing by attaining which he is enabled to stay put with the immovable Parbrahma for ever on the foundation of his final knowledge about the real thing inside him in which he has the final conviction too. Rest of the

things are in the sphere of imagination which are meaningless and their outcomes too are utterly fruitless. Imagination and thinking have their own limitations and exist in the visible only and that doesn't help the cause of finding out the real thing which being abstract is naturally beyond human imagination and thinking. It is thus important to always keep in mind that you have to experience it through your self enlightenment and anything else would be just an impediment in your search of the truth.

END OF THE SEVENTH SAMAS

THE EIGHTH SAMAS – DEHEKSHETRANIRUPAN (ABOUT THE BODY)

The family tree of the Lord Brahma grew big and bore fruits which were enjoyed by the live forms. Or it can be said the other way that the live forms were created so that the fruits could be savored. The live forms wanted to see everything and thus the eyes were formed. They wanted to hear and taste and thus the ears and the tongue were formed. Many types of organic pleasure/s can be had through these fruits but they could be experienced only through the bodies and thus many types of bodies were created to experience them and enjoy them.

The live form enjoys life through the sensory organs and the organs meant to perform the karmas. Without these the live form can't experience anything. To enable the enjoyment of everything various live forms were created. These bodies of the live forms are so intricate that one is left in amusement as to how the whole thing is created, maintained and sustained. The differences and the differentiation originated here depending upon the presence or the absence of the various capabilities.

The body is composed of various tissues but the real knowledge is inside it on the basis of which it can acquire everything yet there are differences in the capacity of various body forms to the extent to which it can acquire a particular type of knowledge. All of these are entirely the creation of the Maya.

While creating the universe duality was essential for before and after the universe there is no duality. The talk about duality continues only till the presence of the Maya. The soul is an inherent part of the original Maya. The intricacies of the universe are beyond human comprehension and therefore all sing praises of the God but have to stop at a certain point beyond which neither they nor the God knows what to praise and how. If this is the case of the human intelligence when thinking about the soul it is anyone's guess how any how many times it will stumble while thinking about the Parbrahma. It has thus to be experienced in solitude under the able guidance of the Guru. In all the live forms the soul gets distributed and according to the power of that part of the soul in a particular body the God assigns a particular role to it. The soul which is highly powerful and matches that of the God, the body in which it is present is known as the reincarnation of the God.

The God being the ultimate doer has done so many astonishing things. He makes the Sun run, puts he only knows how much water in the clouds, makes them move according the direction and the speed of the wind etc. He makes his own creations to perform things as per his wish. He has done it in such a way that the universe runs by a set pattern, in that

one basic element is controlled by another and so on and so forth. All of these things are the different expressions of the soul. Your mind will be torn apart if you try to fathom out these things.

Shree Samarth says that experiencing the power of the soul is an essential aspect of his Sadhana. He even challenges that even the Lords wouldn't understand the importance of his Sadhana (He has so much conviction in his Sadhana). He further says that experiencing the presence of the soul in all that is visible is finally convincing yourself about the role of the soul and by going beyond that soul to the invisible Parbrahma is the final dissolution of the soul. Everyone won't understand this complex matter but those who have had the enlightening experience of the self would definitely be able to decipher its meaning.

END OF THE EIGHTH SAMAS

THE NINTH SAMAS – SOOKSHMANIRUPAN (ABOUT THE MICRO)

The God manifests in many bodies and leaves them also. This has to be understood by application of your thoughts and wisdom. There are many ways in which the God can be realized which have to be scanned properly and imbibed. The way of attaining the real knowledge has to be found out by you, no one is going to offer it on a platter for you and it's not a thing which can be put on an offer. Everyone wants to meet the God but the means for getting to see him are difficult to understand and more difficult to implement.

If you think deeply you will realize that anything which is not permanent can't be labeled as God. But most of the people think otherwise and try to see the God in some form or the other which is utterly temporary just as they see the people of whom they have created statues. You won't find the God you are looking for in his idols which you have prepared according to your imagination. In the field of spiritualism imagination has no place and you have to have the practical experience of the enlightened self to experience the God. Other methods are unfortunately useless.

Blind faith and belief in the visible is lack of knowledge. The knowledgeable turn away from meaningless debates. We should therefore listen to and follow those who have had the enlightening experience of the self. Then our endeavor should be to gain that experience ourselves. You have to go beyond the Maya to attain the ultimate bliss otherwise you are certain to lose your way. For this there are many types of Sadhana but the best is to listen to the Saints or the Guru, think over deeply how you can follow their preaching and have the experience yourself and move on further. Whatever else you do is sure to defeat your goal. The mind which is engrossed in the temporary and hence untrue things has to be totally engulfed by the only truth. Rather than being an extrovert you should become an introvert in the sense that you should always be doing introspection to find out the real you within your own. This way the most complicated of the things get simplified. The mind which gets entangled in the web of its own thoughts can be thus freed of them and then you can turn its attention fully towards the Parbrahma.

You have to search the omnipresent and unique Parbrahma inside your own body. The Maya is in the form of imagination which expresses in the feelings and converts the lifeless mass into live forms. The imagination, its expression and the feelings giving rise to liveliness are inside the body only. They give rise to the properties and the state where all the virtuous properties are occupying the body equally can be experienced by only the Saints or the Guru and therefore they are to be worshipped.

To understand the half male and half female form of the God you just have to realize the fact that your own body has two sides but both are the same. Therefore this form is nothing but the female Nature, the original male and the original power too. It is also the same wherein all the three properties dwell in the veiled form. In the unveiled form it is manifested in our mind body intellect conglomerate. Thus everything including the principles is in your body. Everything leaves the body when it dies but the only thing that remains forever is the Parbrahma.

END OF THE NINTH SAMAS

THE TENTH SAMAS – VIMALBRAHMANIRUPAN (ABOUT THE PUREST BRAHMA)

The Parbrahma which is omnipresent can't be caught or dropped, it is there in whatever you see, and by any amount of effort you can't avoid it. You have to go to places unknown to you during pilgrimage to see the different Gods but to get to Parbrahma you don't have to go anywhere as you can experience it wherever you are. It is empty yet fullest to the brim which would seem contradictory but it isn't for when we say it is empty we mean that it doesn't contain anything. Everything ends there. You can't go beyond it, it is unique, it is unaffected by anything of any magnitude. Shree Samarth gives a clue to all of us here; he says that imagine the sky which is not in the spectrum of your senses and mind and intellect and that is the Parbrahma. For all and sundry Parbrahma is the only place for the final bliss. Only the really knowledgeable can sense, feel and view it.

When we say that the Parbrahma is omnipresent we are referring to it in the context of time during which the visible is present. When the visible vanishes nothing remains except the Parbrahma and only the enlightened ones know the extent of the Parbrahma in the timeless state. Shree Samarth again mentions here the importance of listening to the Saints and the Guru, thinking over their preaching deeply and having the enlightening experience yourself to get the real knowledge after which the knowledge is converted into science and you attain a different state altogether.

In this state you have achieved the fruits of your Sadhana, your family life has borne the fruits both in the colloquial and the spiritual sense and the immovable Parbrahma which is without properties finally comes to stay within you with your full knowledge (It was there too earlier also but you weren't aware of it). At this state your association with the Maya ends, all the other things meet the same consequence and when you have got whatever you were aspiring for the Sadhana also ceases. You have come out of the nightmare of the visible and now you are in the realm of the invisible Parbrahma.

Shree Samarth again says that all this has to be experienced by you by application of the wisdom endowed upon you by the Guru. Imbibe the real knowledge as much as the Guru disseminates and then you are out of the cycle of birth and death. He says that whatever I have said in this book are the sayings of his Guru Lord Ram who was kind enough to bless him with the power of transferring his thoughts to you through me. Those who will study the twenty dashaks of the Dasbodha with rapt attention will get to know everything about spirituality. More deep thinking would enable you with more knowledge. It is a common practice to praise the books which is not acceptable here as the book hasn't been written by me and if you want to praise, praise my Guru, Lord Ram. The only thing important here is the enlightening experience of your own self. Try and get to experience all that has been said in this book.

The body is made up of the five basic elements and the doer is the soul and this being the fact it will be incorrect to say that this book in the poetic form is written by someone when in fact it is the doing of the soul. The doer in the realm of the universe is the God and therefore he is also the force behind this poetry. Taking credit for it would be deceit of the highest order. When you have been able to see beyond your body all the elements and the principles finally disappear and then you become that state wherein nothing is left for you except for the Parbrahma to be called as the one who belongs to you. Such are the things which can be understood only through great thought under the able guidance of the Guru without the interference of the illusions. Believe in the Guru or the God or the Parbrahma who are one and the same and who have created all this synchronously and chronologically.

END OF THE TENTH SAMAS

END OF THE TWENTIETH DASHAK